THE MOSLEM WORLD

VOL. XXVIII. APRIL, 1938 No. 2

"WITH ALL BOLDNESS"

In the last issue of the quarterly news letter of the Society of Friends of the Moslems in China there is a very thoughtful article on Cultivating Friendship with Moslems. The writer points out that our opportunities for friendly contact may become occasions for the perilous temptation of moral cowardice. "If we can proclaim to our Moslem friends the gospel in sincerity and love," says Mr. W. A. Saunders, "and keep their friendship, so be it. But let nothing weaken our message in order to maintain what can be but a superficial friendship in the last analysis." At the head of his article he asks whether, if the saintly Quaker, John Woolman, sensed this danger in dealing with nominal Christians about slavery, we should not be on guard toward those in the darker bondage of sin. In Woolman's Journal we read:

"I have seen that, in the midst of Kindness and smooth Conduct, to speak close home to them who entertain us, on Points that relate to their outward Interest, is hard Labour; and sometimes, when I have felt Truth lead toward it, I have found myself disqualified by a superficial Friendship; and as the sense thereof hath abased me, and my cries have been to the Lord, so I have been humbled and made content to appear weak, or as a Fool for His Sake; and thus a Door hath opened to enter upon it. To attempt to do the Lord's Work in our own Way, and to speak of that which is the Burden of the Word in a Way easy to the natural

Part doth not reach to the Bottom of the Disorder. To see the Failings of our Friends and think hard of them, without opening that which we ought to open, and still carry a Face of Friendship, this tends to undermine the Foundation of true Unity."

In face of the world of Islam with its denials of the cardinal truths of Christianity, its history of intolerance and its present-day emphasis on the totalitarian demands of a Moslem state, there is strong temptation to compromise and moral cowardice. We are reminded that tact and boldness are not twin virtues in the Acts of the Apostles. It was hardly tactful of Peter, on the occasion of his first sermon, to tell the Jews that *their* wicked hands had killed the Prince of Life and *their* voices had cried for the release of a murderer. But he spake by the power of the Spirit. When the multitude, a few days later, "saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." When the early Church assembled for prayer, their request was not for more tact but for greater courage: "Now Lord, behold their threatenings and grant unto Thy servants that with all boldness they may speak Thy word." Paul preached boldly at Damascus (Acts 9:27) and again in Jerusalem, although even then they sought to kill him (Acts 9:29). With Barnabas, he abode a long time at Iconium "speaking boldly in the Lord" (Acts 14:3). Apollos even began to speak the gospel boldly in the synagogue (Acts 18:26)—as Esselstyn did in the mosques of Persia. Paul, at Ephesus, did it for three long months (Acts 19:8). It was not an incident nor an experiment, it was spontaneous and daily practice until all they that dwelt in Asia Minor heard the word. It is interesting to mark the frequent use of the term, "boldness," in the Epistles and its moral implications to the dauntless Apostle of the Gentiles. Etymologically, it means freedom in speech, without camouflage and utter frankness of

approach. From this is the derived meaning of fearless confidence, cheerful courage and bold assurance in approaching God and men. It is the perfect love that casts out fear—the fear that has torment. It is to proclaim our message without regarding the face of any foe, without ambiguity or circumlocution. Such moral courage, however, is not natural; it is a divine gift. "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost *and they spake the Word of God with boldness.*"

The present situation in the world of Islam is a challenge for every missionary to put first things first. The day of preparation is past. God's ploughshare has cut deep. All over the Near East old Islamic institutions and habits are dying while new ideas are working like leaven to leaven the whole mass of society. For example, we need no new arguments nor useless controversy regarding the veil and polygamy and the rights of womanhood. Turkey and Persia have led the way which Morocco, Egypt and Afghanistan will at long last have to follow. The Koran and Tradition are severely wounded in the house of their friends, and both may yet go the way of the Caliphate. Do we realize that our only changeless message and living message is the Word of the Cross? This is news and good news.

A correspondent from Persia writes:

"As I have thought over the literature situation in the field, I have been wondering if it might not be well to urge those responsible for publication in our various areas that, so far as possible, publications during the next two years strike a positive note for Jesus Christ. In other words, I wonder if the time has not come for us to cease being on the defensive and plan an offensive for Christ along literature lines.

"There is much distaste expressed in our circles for the old-fashioned controversy, as exemplified by Pfander, and we are told to deal very gently with weaknesses in Islam for fear of arousing antagonism, but much of our output is controversy just the same, and defensive controversy at that. Pfander at least had the advantage of a magnificent invasion of the "enemy's" country, and his superb

attack is, after a century, still, in my opinion, the best thing to let a Moslem read after he is convinced of Christianity and needs to burn his bridges behind him. Our apologetic, by contrast, too often must seem to Moslems to be merely apologetical.

"I should like to see all of us try abandoning controversy in every form for a definite period of time and concentrate our literary output on making Christ known to sinful, needy men in Moslem lands. Let us look under the Moslem, the Ahmadiyya, the Baha'i, to the soul itself and remember that the soul is naturally Christian. I do not mean, of course, that we should cease as missionaries to study Islam or to keep in touch with new movements in that religion or out from it, or that we should not be aware of what Moslems are saying about us. But this, I feel, should be background, and in the foreground should be the presentation of Christ and His Good News, without apology and without spending time on the unimportant and the extremely abstruse points.

"Islam is dead here, but I realize that it is still very much alive in other areas. However, is not our best opportunity, even in staunch Moslem lands, among those whose minds have been opened to new truths from the West, who must have secret doubts about much in Islam, and whom the acids of modernism have made restless and unhappy in their old milieu? Surely for them the matchless life and saving power of Christ will have appeal if we can present Him to them through the printed page.

"I am satisfied that the best defence is an attack and that the positive message of Christ can, in one way or another, be brought more to bear on the unsatisfied millions of the Moslem world. I wish that each member of our Committee would make the motto of his endeavors for the next two years an adaptation of Paul's great call to advance: 'One thing I do, forgetting the things that are behind of Moslem fanaticism and embarrassing attacks upon our faith, I press on towards the goal of persuading men and women in Moslem lands to accept the high calling of God in Christ Jesus'."

Such words are encouraging and breathe the spirit of our predecessors, of Henry Martyn, Pfander, Tisdall, Wherry and Temple Gairdner. All of these were bold in word and pen and all of them wrought mightily to the furtherance of the Gospel.

We may add to these voices from China and Persia advocating a bolder and more outspoken evangelism, testimony from India by the Reverend J. W. Sweetman.

He writes in criticism of those who deprecate the theological approach to Islam:

"It is our experience that however much we may be able to exhibit the Christian morale, the Moslem will not suffer theological questions to be shelved, and it is because they are so frequently shelved by Christians that the Moslem tends to become more and more confirmed in his views of the superiority of Islam. Often the theological enthusiasm of the Moslem is in strange contrast to a certain rationalizing laicism in reluctant advocates of an attenuated Christianity. If the Christian is content to be silent about the Trinity or to relegate it to oblivion, this will not propitiate the Moslem and make him ready to accept Christian truth. He will continue his triumphant way till he has silenced the Christian on the matter of the authenticity of the New Testament and then invite him to accept Islam. In his dealings with Mohammedans, what the Christian needs is not less theology but more and better theology. One of the complaints we have frequently to make is that Christian theology has hardly any time to express itself in relation to the thought world of Islam, and some of us are bending our energies to this task. But to impose on ourselves a silence with respect to our theology is not honest and does not do justice to the intellectual travail of Christianity. It will result in our becoming more inarticulate than we already are, and place us in an invidious position when confronted with Islam's dogmatic assurance."

These are weighty words, worthy of consideration as we everywhere face new opportunities for direct evangelism.

Boldness is the power to speak or do what we intend before others without fear or dismay. How often there is the subtle temptation of tactful silence where the occasion demands open testimony. How often

> "Our speech at best is half alive and cold
> And, save that tender moments make us bold,
> Our whitening lips would close,
> Their truest truth untold."

The missionary to Moslems needs the moral courage of Jesus Christ as revealed in the Gospels and of His disciples as shown in the Acts of the Apostles.

Princeton, N. J. S. M. ZWEMER.

THE CHRISTIAN IDEA OF ISLAM IN THE MIDDLE AGES, ACCORDING TO THE "CHANSON D'ANTIOCH"

The Chanson d'Antioch of Grandor de Douai is based upon an original Chanson de Jérusalem, written a hundred years previously by a Picard, one Richard le Pelerin, who was supposed to have been present at the siege of Antioch, which he describes. Grandor notes that in his time the early part of the poem describing the route of the first crusade has been neglected. "The new minstrels who sing nowadays have neglected the beginning of it." Certain fragments of the "Chanson de Jérusalem" survive to carry the Crusaders to the Holy City, but Grandor stops in 1098 with the taking of Antioch, with whose nine months' siege most of his poem is concerned.[1]

While Grandor's poem has not the historical value of the contemporary Pilgrim's, it is a lively narrative of the events and an introduction to the people concerned, together with episodes in the Romance manner, and it may please us, as it was intended to please its hearers. "No minstrel will tell you a better," says the author.

But its chief value for us is that it gives a side view of Islam through the mentality of the Crusaders, their knowledge and opinion of the enemy. We must remember that Grandor is writing a century or more after the event, not to inform but to amuse his hearers in the feudal halls of France; not for a theological estimate of Islam, but to rouse feeling against it, (or at any rate, under the influence of a papacy minded to do so); not in history but in romance, a very different field with canons of its own, of artistic rather than historical verity. With these reserva-

[1] Antioch was held by a Seljuk emir, son of Melek Shah—Daghi Sijan, called "Garsion" in this chanson, elsewhere "Cassianus".

tions we see not only the Crusaders themselves, but what they see of Islam, political, social, and religious. As their view is implicit in that of their successors, including ourselves, it is important that we keep our reservation as to its unveracity in mind. There were other forces at work to prejudice Christendom against Islam, forces of social necessity or political or commercial expediency, but literature of this kind kept them alive, and accounts for the survival of much of the prejudice to this day, of blind loyalty to the Crusaders and blind enmity to their foes.

Our ancestors in the Middle Ages formed a type-picture of Islam, partly from returned Crusaders, partly from chronicles written contemporaneously, and partly from later chansons. One can find in Grandor de Douay's Chanson d'Antioch many passages which illustrate both the Crusaders' knowledge and their ignorance of Islam, of polity, society, and religion. Of this last they knew little if anything, but for that matter the Pope is made to say, "Jesus will take vengeance," (for the defeat of Civetot). Feeling is shown to take the place of knowledge, and the author writes, or recites, with an eye on the feelings of his audience in France.

As regards the political condition, the author was well aware that the Moslems were acting by small, semi-independent units which united only to oppose the Christians, and that without coordination. He knew that, though he called all of them "pagans," some were Turks, some Arabs, some Persians, some Slavonians. Occasionally he distinguishes the foes, as, "The Turks had Arab horses," or "Saracens and pagans." There was even a "marvellous race with nothing white but the eyes and the teeth." The Sultan, or "King of Persia" was known to be distant, an ineffective overlord. "Let the Sultan be bled and blistered and go to refresh himself in the river and think of begetting children in quantity." It took twenty-five days' riding to call him to the help of Antioch, and he summoned his forces "in fifty languages." The Caliph

was known to be for the Moslems "the chief of our order; we must honor him." The "Caliph-Pope" is mentioned as "more powerful than all the others." He was "sent for," however, by the Sultan.

The Crusaders refer to their foes as "a cursed race," "these criminals," "miscreants," "evil-doers," "the troops of anti-Christ," "the people of the devil," even when they use Greek fire, "possessed by the devil." They are "the Turks who do not believe in God," "the Turks whom God has cursed." The Arabs are "people whom God has cursed. For they believe not that he was dead and alive, nor that he was risen from the grave, nor that he was born of a virgin. God! What horses they had." They are a "people without faith, who will not believe in God, nor honor his actions, nor follow his commandments." That Islam was a religious commonwealth seems understood. The Crusaders were going "to destroy the reign of Muhammed," and the Moslems are made to say, "Our law and the people of Muhammed will be destroyed and disgraced forever." It must be confessed that the author occasionally allows the Moslems to speak strongly about the Christians.

The author is very ignorant of the geography and nomenclature of "this land so foreign, where there is nothing good," where clouds of dust show the movement of troops, where the messenger asks for water. He speaks of "desert lands not tilled for a hundred years," as about to be peopled by Christian captives. Baghdad is called "the beautiful," but named "Baudas," and said to be "on a great precipice." Baghdad and Mecca were threatened by the Crusaders' arrival, as if this were possible. Edessa is called "Rohais." Khorassan is "Coroscane." The Euphrates is called the river where John was baptized. Nevertheless the Crusaders' route from Constantinople to Antioch is intelligible, and in agreement with the contemporary *"Gesta Francorum,"* and the narratives of Raymond and Fulcher.

How did those bad people (they were not much worse than Byzantines in western eyes) resist the invasion? They are usually mentioned as in the saddle, whether of horse, Syrian mule, or camel. "Hear what a fine horse, one side black and the other lily-white, blocky, with feet high-stepping,[2] with large wide nostrils, light brown eyes, golden saddle, rich bridle," a horse of chivalry. "Hear this marvel about horses: they allow no lance, nor shield, nor pennant upon them; he who carries them runs beside." The Arabs charge with a war-cry, *"Arid."* It is clear that their effective weapons were the bows and arrows of light cavalry, (such as were taken over by the Byzantines and called *katafractoi*). As long as a heavy-armed Crusader remained mounted, he was in little danger. Even afoot, he was protected by his shield "three times as large as the Saracen targe." But there were famous knights in Islam too, though their names are not to be recognized in "Malquidant," "Roboant," "Clariel," "Morgant," and "Sansodine." The last, son of the Emir of Antioch, wore a "gold-adorned coat of mail," "a green casque, well worked," and a "damascened gold circlet." He rode his horse "Baiars," who had never been winded or tired. "If Sansodine had been a Christian, he would have conquered ten Turks at close quarters." This model of chivalry,[3] by the way, is said to use poisoned arrows. It is heraldically interesting to find a Moslem called "Rouge Dragon," and a Turk is mentioned as "hit upon his emblazoned shield." There were challengers, too, in the traditional manner of chivalry, from both sides. There is a story which shows that the Saracens thought little of the Crusaders' weapons, and misliked the cross on their sword handles. As for fortifications it is evident that they were invulnerable save to siege or treachery. The fifty marble towers of Antioch may be those of a dream-castle, but without treachery the walls could not be surmounted,

[2] *Cambré* lit., "arched."
[3] "Our days are famous among our foemen, of fair report branded and blazed with glory like noble horses" Abd al-Malik (Lyall).

and even then, without despair, the citadel was not surrendered.

The strong armor of the faith is appreciated. The Caliph is made to say, in a passage aimed at the vulgar end of the hall, (the Pope and the Bishop of Puy are almost as lavish in their promises to the Christians), "He who has five wives shall have ten or twenty or thirty or as many as he pleases. When one of us dies, he carries two besants in his right hand, a stone in his left. Muhammad will put another in his bosom, and the pagan will go straight to Paradise. If the porter doesn't open for two besants, he (St. Peter is named) gets hit with a stone and done for, and Muhammad will conduct him (the pagan) by force and pay the two besants to God for his forgiveness."

What do we learn of the society attacked? It is recognizably Islamic, but there is no hint of its being less civilized than that of the Crusaders. Except for one tale of the un-manning of a knight "with fire, charcoal, burning sulphur, and lead," there is nothing to match the degradation of even telling the tale of Christian camp-followers of the *"Roi de Tafurs"* who cook and eat Moslems under the walls of Antioch and "take for their pleasure the beautiful Saracen women"—"This, however, displeased Jesus, the King of Paradise."

The luxuries of the East evidently made a great impression upon the invaders. The Sultan's tent would shelter a thousand Turks. Corboran of Aleppo had a tent "of the stuff of Madian"; it was bordered and banded with gold, roped with silk, and pegged with ivory, painted by a Syrian, and inscribed on both sides. Rich clothing is mentioned with "beasts and flowers and flying birds and fish woven into it." Corboran sat "in a gilded chair with one leg over the other, in great pride." "He resembled a baron with great fiefs." "Silk mantles" are mentioned as "Saracen usage," and a "purple Syrian robe," and "embroidered white buskins." Rugs are also mentioned. The

Emir of Antioch stood on one while he dressed, and on another occasion one was "thrown in the middle of the hall," for him to do justice upon. This was probably "the *naṭ,* or circular carpet of leather which lay beside the throne, and served as a scaffold." [4] "Samis," cloth of silver, samite, is mentioned. The traitor-merchant of Antioch sent a dromedary load of it for the ransom of his son. The Emir of Antioch sits "at his marble windows" (probably pierced marble of the Byzantine style). When the Crusaders violated the tombs of "Persian marble" at Antioch, they found "all things a Turk wears during his life," "arms of great value, gold, stuff, and Russian sable."

Some of the customs and manners mentioned show a like acquaintance with Islam. The tortured knight is made to say, "You have committed treachery. You give me to eat, and you kill me at your pleasure," probably in reference to the inviolability of the Arab's guest. When the Emir of Antioch wanted to send a messenger to the Sultan, he cut off one side of his own beard to show that the matter was a serious one. "He would not have done so for a hundred gold marks," "He would rather have denied Muhammad." The Sultan later remarks, "He must have been hard pressed to do this. It is a great pity." A Turk is found swearing by his "flourishing beard" (*"barbe fleurie"*), and a Christian threatens, "They will get their beards well shaved." Again we find at Antioch as today outside any Moslem city that the dead were buried "in the enclosure before the gate." This was "at the iron gate of Mahmetrie," (i.e., of the mosque), "near a bridge built from all antiquity." Also, a son of the Emir was buried the day he fell, "according to the pagan law." The author is aware that he has rare news from foreign parts to tell his stay-at-home audience. "Would you like to hear this custom? When the day comes for a man to marry his daughter, the young man puts on the daughter's smock," perhaps to show his possession of her. The "King of

[4] Nicholson, "Literary History of the Arabs," p. 257, for the despotic character of Abbasid rule, emulated or surpassed by the Seljuk.

Persia" writes his letters "by a Nubian scribe," and the Emir of Antioch sends messages by Greek and Armenian interpreters "who speak well." An Emir "from beyond the Red Sea" was "playing chess with the heads of the barons he was going to decapitate." The Sultan was found "high in his palace," perhaps on the roof. As for the conduct of warfare, there is little to choose between the two forces, boasting and gallantry and trickery and blood on both sides, and all in the Chanson manner, which one begins to believe is the actual manner of the fighting, so vivid it is and so many the pagans who have their heads cut off, their arms or legs. Of the dead Moslem, "his soul goes to abide in hell," if a Christian is speaking, but the Christian goes to heaven with his sins pardoned. A Christian is made to say, "We shall take Antioch if Muhammad does not stop us," as if even in the matter of religion there was some equality.

We come now to the Crusaders' idea of Muhammad and of Islam as a religion. Their foe is always made to swear by Muhammad, as doubtless he did, but certainly he did not swear as the author makes him, "by Muhammad, my God," "by Muhammad and Apollon," "By Muhammad and Tervagent," "by Muhammad and Cahu," or "by all the gold of Apollon and by my God." They swear "by Muhammad and his pagan law" with more verisimilitude. "Tervagent" is mentioned some half a dozen times, as if on a par with Muhammad. Muhammad is good to curse by too. One of the gate keepers of Antioch anathematizes the attackers "of his friend, Muhammad." Another gate-keeper curses those opposite him "by Muhammad, who makes the cold and the hot." And a third, for the gate-keepers all express themselves, "May Muhammad curse you." When in difficulties, the Saracens are made to call on Muhammad for help: "Muhammad guard us by his holy name." Sometimes help is acknowledged: "We should love Muhammad who causes us to find so many Christians here to make captives of." When disappointed, however, another tune is called. Garsion of Antioch is

made to say, "Sire Muhammad, you avert yourself from me. You have forgotten me." Or, "My God abandons me, since the Christians have taken my wife, my children, and my fenced city." He mourns, "Muhammad, you have forgotten me, and cannot get up."

Sometimes disappointment is said to lead to strange words and actions. On this same occasion, Garsion continues his speech to Muhammad: "I'll give you such a blow [5] on the neck that I'll break it and shatter it." When Garsion's son comes to the "King of Persia" (we are now in the far-off realms of Romance), he cries out, "Why do you adorn this piece of wood? (an idol of Muhammad who has forsaken Antioch). Muhammad is not worth two bits of straw. I've lost my men by your false belief. Trust me and I'll smash him with a stick so that he nevermore be recognized as your god," (the policy of Mahmoud of Ghazni with Indian idols). "Then he struck Muhammad, who fell full length, and he stood on his stomach before one thousand misbelievers." This extravaganza is doubtless of the same brand of humor as that which at home would make mockery of Christian prelates, but if it was not what the Crusaders really believed, it was what the author felt they would like to believe and might pay him for telling. On another occasion Garsion is credited with saying that he "will see which has the better God, which God is worth more. If Muhammad is not better, a rascal he who honors him henceforth." Garsion lost Antioch in his trial of gods by combat. It is not improbable that both sides (as sides do), looked upon their warfare in a similar light as a trial of moral worth, but not likely that any Moslem would admit "comparison" of Allah. Far from it!

It is probable enough that there was superstition on both sides. The Crusaders see St. George and St. Demetrias, and the Moslems are said to have been so frightened by them that they killed one another. The episode of finding the Centurion's lance (of the Passion), by the bishop was balanced by that of the mother of

[5] lit., "stake."

Cordoban: "She was old and blear-eyed and learned in the art of reading the sun, moon, and planets." She had learned from her books "in an isle near a mountain" (of Romance), that the Crusaders would conquer her son, whom she twice warns at length in the regular style of a mediaeval Cassandra.

There is a good deal of talk about conversion on both sides. There is an early mention of a message from "The Old Man of the Mountains" that he would give Baldwin his daughter and support to Christianity, but nothing more was heard of it. And most of the offers are refused. The Moslems offer wealth and power along with their religion: "Do you believe in God and his holy mercy?" But the Christians "do not care a besant," and think, with more finality than politeness, "no more of Muhammad than of a dead dog." The episode of the betrayal of Antioch turns on the determination of the traitor's son, who had been captured and treated well by the besiegers, to "become Christian or die." One wonders if a rich merchant may not have had "economic reasons" for wanting the siege ended. He seems not to have been a scrupulous person, for he threw his wife over the wall when she reproached him for his disloyalty, and as the Christians entered by his rope-ladder, sacrificed his brother to safety. After the fall of the citadel, those who wished to remain in Antioch were baptized. It is not stated how many, but history knows of significantly few Moslem renegades.

The Crusaders are made to know the importance to Islam of Mecca, for the Saracens are made to say, "They will take it, and then what have we?" Geoffrey de Bouillon encourages the starving host before Antioch with a boast that it would "take Mecca and break its cloister," but the author at any rate has strange ideas of its content, for Geoffrey continues: "and pull out of it Muhammad who is seated in air, and the two candlesticks before him, taken from Rome for a ransom, which burn always, even in the sea, until the day of judgment." "It (the illumination?),

will be better at the Sepulchre than where the devil is honored and served."

This opinion of idolatry in Islam must have seemed absurd to Moslems, who have always had it most in abhorrence. "Muhammad and Tervagent must be wiped out by us," said Peter the Hermit in preaching the Crusade. "We must destroy their images and give the material of them to build churches." This violence is partly to be explained by the belief mentioned by the Pope, preaching at Clermont, that the Saracens had used the Holy Sepulchre as a stable.

Our trustworthy author even describes an idol of Muhammad. At the court of the "King of Persia" in Sarmasane (which may be looked for in Khorasan), was an idol of gold and silver, "You would never see nor desire a better. It was large and well-made and of proud visage. When the Sultan had it lowered, forty kings ran to embrace it. It rested on four magnets so that it could neither lean nor bend. Muhammad was in air. He began to turn [our author speaks as if an eye-witness], for the wind pushed him and turned him. Then the kings kneeled and offered rich gifts and kissed his feet." The multitude adored and prayed. They offered him gold, silver, silk, bracelets, and ornaments from their panoply.

Then we read how the Sultan sent to Mecca for the body of Muhammad, who came accompanied by eight kinds of music, dancing and singing, to the place of counsel and to the Caliph. "When Muhammad came, he was all gold and silver shining and gleaming (flamboyant). He was seated upon an elephant, on an inlaid and bejewelled throne. It was made so that there was nothing inside not seen from the outside." A demon, put into it by enchantment, was heard to say, "The Christians have taken my land wrongly. God keeps heaven. The earth is mine." The people say, "This one is a great power. We must believe in him."

That suspended corpse the Crusaders believed the tale of, and many generations after them. One is amazed at

the mixture of real knowledge to the least detail in some matters and ignorance on the other. It is only fair to the author to say that many who shared his errors were ignorant of his facts. One would like to know if Moslem accounts were similarly wide of the mark, and if their conception of Christianity is a preconception based on a similar exercise of phantasy in the past. It is fair to the Crusaders to say that they themselves may have been better informed than Grandor de Douay. But information was not in question, and Grandor's tall stories were "artistically true." If he entertained the feudal hall, if he helped the morale of the crusading movement in the fashion of the times, if he conformed to the demands of chanson style for the picturesque, for him that was enough. For his contemporaries and for many generations of his successors it was enough, so that even today it is difficult to make an unprejudiced estimate of Islam, because of the atmosphere of mediaeval veteran or pilgrim's tale, war propaganda, and serial dime novel, bequeathed to us by our author and his kind. I conclude with a quotation, not of Grandor, and not Christian: "Ye said, 'If we set our hands to Peace, base it broad and firm'."—Mu'allaḳāt.

Hartford, Conn. ROBERT SHELBY DARBISHIRE.

Summer Seminar in Arabic and Islamic Studies

Sponsored by the American Council of Learned Societies, the second Summer Seminar in Arabic and Islamic Studies will be held in the Graduate College, Princeton University, Princeton, N. J., under the directorship of Professor Philip K. Hitti, from June 25 to August 5, 1938. The courses are open to men and women of graduate standing and are designed to meet the needs of new students as well as those who attended the first Seminar in 1935. Teachers of philosophy and religion, Near Eastern and medieval history, Romance languages and fine arts will be offered an opportunity to acquire first-hand knowledge of some of the sources in the Islamic phases of their respective subjects.

Special lecturers will deliver each a series of lectures dealing with different phases of Islamic culture in Spain, the Eastern Mediterranean and Central Asia.

For further information address Dr. Nabih A. Faris, 58 Mercer Street, Princeton, New Jersey.

ETHIOPIA: MOSLEM OR CHRISTIAN?

I.

Once again the world witnesses an attempt to change officially the religion of a country by edict. Ethiopia, formerly Christian, now finds Il Duce promising more religious freedom and increased power to the Moslems while the Coptic Christian Church is demoted from its old status as Ethiopia's State Church. [1]

Since Ethiopia has for some time been largely Mohammedan, it may be highly advantageous to Italy for the religion of the majority to be the official religion of the people. Such recognition may, therefore, work for the best interests of the country; it may unify the country in ways in which it has never before been unified. It does not follow, however, that such changes will also produce a unified people, and the real strength of a country lies in a people unified. As a matter of fact this may tend to diversify, rather than unify, interests.

This change of status shifts the internal balance of power. When one considers that in Islam the State and the "Church" are one—that the State is the "Church" and the "Church" is the State—then temporal power may be added to Islam by this official recognition. While this concession is new, Christians will undoubtedly receive merciful treatment and generous cooperation from their overjoyed Moslem rulers, but in view of the fact that this extraordinary concession to non-Christians was granted by a person who is nominally Christian, the motive may carry

[1] *Life*, p. 44, October 18, 1937.

suspicion. In speaking of Islam in the last issue of THE MOSLEM WORLD, Dr. Edwin E. Calverley says: "Islam in its character as a system of government could be spread by the sword in accordance with its own principles. Moreover, Islam as a religion could not legally be spread by force among monotheistic communities"—rather an interesting commentary upon recent conquests by European "Christian" powers!

At the time of Italy's conquest of Ethiopia the hierarchy of the Roman Catholic Church were discreetly silent on the ruthless invasion by one of her subjects—and the belief was at that time wide-spread that the aggression was not violently opposed by Christian Churchmen because of the possibility of recruiting converts in that newly conquered land. Of course, that is conjecture only, but the fact remains that the pressure from Christian officials can conceivably become so great that the permanence of this concession may be questioned.

Curiously, at the same time that Mussolini was declaring himself to the Libyan Moslems as "Protector of Islam" and "Defender of the Faith", the Vatican, backed by the Italian government was sending missionaries to Ethiopia in order to convert the Mohammedans to Christianity. Of course the results of such proselytizing are dubious, yet in Eritrea the Italian authorities have suppressed the original Coptic Church and introduced Roman Catholicism.

As a matter of fact, a meeting of twenty cardinals was recently held at the Vatican to plan with the Pope for ways of propagating the faith in Ethiopia. Archbishop Castellani of Rhodes was chosen to become Papal Nuncio, with headquarters at Addis Ababa. He will be accompanied by a large staff of Italian missionaries and members of the Ethiopian College of the Vatican—a college that was established in Rome after the Coptic Church was taken out of the jurisdiction of the Pope by Emperor Menelik about 1630. [2]

[2] *New York Times*, April 7, 1937.

This grant by a Christian to his religious rivals is obviously a gesture that is politically strategic for the moment, but what the outcome will be is debatable. If political reversals should come, there is no assurance that the Italian Christians will show any more mercy to their newly honored Moslem friends than they have in recent years to their innocent Christian (Coptic) brothers.

Islam got her first strong foothold in the Near East and scored her first great victory over Byzantine Rome by way of conditions not entirely incomparable. It seems that the Egyptians were nominally Christian and under Roman rule, when the Mohammedans began to rise in power and threaten some of the Roman colonies. It became apparent that Egypt would soon become the scene of conflict between Mohammed and Caesar; the Egyptians were a determining factor because the side on which they threw their support would probably win. Normally they would be staunch supporters of Rome, but they had been so abused and oppressed that they figured that Arab rule could be no worse. Besides were not these new followers monotheists?

Gradually Egypt became preponderantly and officially Mohammedan and it has remained so ever since. The Mohammedans then took advantage and seized their opportunity—they may now seize their opportunity in Ethiopia.

The question then is, Will Ethiopia become influentially Moslem or Christian?

No adequate conception of the situation can be gained without some appreciation of the record of Christianity in Ethiopia. It is well for both Moslem and Christian to consider the Christian background of Ethiopia during these critical and formative years, not so much that it may vanish from the country, but because only through some understanding of the quality of Christianity as it has been lived in Ethiopia, can wise progress be made.

This Christian heritage goes deep in the native life and there are factors inherent in this Christian background that must be given consideration.

II.

Ethiopia is not commonly regarded as an important center of religious thought and yet it is one of the most significant in the history of the world. To be sure, its significance does not lie in any outstanding theological contributions, nor in any extraordinary religious growth or development, nor in any unusual activity and missionary zeal among its people—none of the things which have characterized the prominent religious centers of the world are found in Ethiopia, and yet the tenacity with which the Ethiopians have held to Christianity against odds, down through the ages, is phenomenal. It is also significant that this little-known country should have the distinction of being nominally the oldest Christian nation in the world with a continuous existence.

Records are too incomplete to give a reliable account of religious development in Ethiopia, but in the light of recent events it may be of value to enumerate a few of the landmarks in its history in the hope that the imagination of the reader will evaluate their relative importance.

The primitive religion of the Ethiopian people was a paganism which they shared with the other African and Arabian tribes around them. Even as early as 1600 B. C. the famous Queen Hatshepsut of Egypt gave religious sanction to her commercial expedition into the "Land of Punt" by inscribing scenes of this notable adventure on the walls of her temple.

But little is heard from Ethiopia again until the visit of the Queen of Sheba to King Solomon about 950 B. C. —an undertaking made immortal by being recorded in the Old Testament.

Strangely, Ethiopia was practising Christianity for nearly two thousand years before the great mass of the black inhabitants elsewhere on that vast continent ever heard of Jesus. (This may be largely due to the fact that the Ethiopians are of Semitic origin.)

Then, with the Mohammedan domination of the Near

Eastern world in the seventh century, Abyssinia was naturally subjected to Arab influence. Although the Arab invasion was sufficient to establish the wide use of Arabic as a language, the country never became officially a Mohammedan land until now.

About the sixteenth century the Portuguese in their colonization along the east coast of Africa introduced Jesuit practices into the country; even though the Roman Catholics were formally expelled in 1633, the monastic system, introduced by the Jesuits, has largely prevailed since that time.

Today western Christianity is penetrating that ancient land. If the present situation continues, then this unique condition may help to carry out the tradition that Ethiopia is heard from only occasionally through the centuries, but then spectacularly.

It is unfortunate that the religious history of such a noble country must be reconstructed from such sketchy and widely separated events.

III.

When one speaks of Abyssinian Christianity, it does not mean that all the ten million inhabitants practise the same form of worship that characterizes American Christianity. Indeed, it is a relatively small, though influential, group who profess Christianity. Many of the inhabitants are Mohammedans and some still cling to a tribal paganism. Paradoxically enough, churches of America send missionaries to convert these so-called Christians of Ethiopia. As Christians of America are known as Protestants or Catholics, so the Christians of Abyssinia are known as Copts, and the Coptic Church has been the recognized Church until now.

Tradition has it that St. Mark was the founder of the Coptic Church. The historian Eusebius writes that "they say this Mark was the first that was sent to Egypt and that he proclaimed the gospel which he had written and

first established in Alexandria." Although too much credence cannot be placed on the sentimental tradition of St. Mark, it does seem fairly certain that in 44 A. D. one Annianus, was ordained the first Patriarch of the Church.

It was not until the fourth century, however, that this new gospel was proclaimed in distant Ethiopia. At that time, the Patriarch Athanasius sent a man by the name of Frumentius into Ethiopia as Bishop. Under Frumentius a translation of the Scriptures was made into the language of the country. Although Geez is no longer spoken or even understood by the people it is the language of the liturgical services.

The Abyssinian Church has been much influenced by the Church of Egypt, of which it is an integral part: a study of the Abyssinian Church must, therefore, be based on a study of the Coptic Church of Egypt. The fact that Coptic interest is concentrated in Egypt has tended to give less importance to the Ethiopian branch. The Egyptian Copts were inclined to regard the Ethiopians as friends on whom to call in time of need, rather than as precious offshoots that should be encouraged.

Very little is known about Christianity during those first two centuries, especially during the first century in Egypt, save that many of the Roman rulers engaged in merciless persecutions of the Egyptian Christians. Those early Christian centuries were troubled years not only politically but also religiously. Part of the "good news" contained in the gospel of those days was the promise that Jesus would come again. Year after year the believers waited patiently for the second coming, but still Jesus failed to appear. By the end of a hundred years of such suspense, even the believers themselves began to be doubtful.

Under such conditions it is no wonder that some very heretical ideas began to evolve around Christianity—ideas that nearly cost Christianity its life. Elaborate theories were invented to explain questionable beliefs, but space does not here permit of a digression, fascinating though it is,

into a study of the fantastic theories entertained in those days under the guise of Christianity.

At first, this new religion was merely a movement spreading spontaneously; it was not until later that this informal fellowship of Christians developed into an organized institution. From that time until now the Coptic Church has probably changed less in its faith and practices than any other Christian sect. The fact that the Copts have been a small group in a hostile land may have tended to strengthen their fellowship and force them to band together more closely than they otherwise would have done; but on the other hand, this peculiar setting has not been conducive to progressive thinking, expansion, or liberalism. Paradoxically, it has made for both religious stagnation and a perpetuation of beliefs.

Such prolonged sameness of beliefs and customs reflects an unhealthy contentment with the *status quo*. The tenacity with which they have clung to their faith and practices in spite of severe persecution is extraordinary. The fact that the Copts have ever been a persecuted and oppressed group in an inhospitable land may partially explain this phenomenon, but the fact that Abyssinia is so isolated geographically and so inaccessible topographically, has likewise tended not only to check the spread of Coptic faith, but also to preserve it. That, coupled with the hindrances of a thinly scattered population and some seventy different languages makes a political unit difficult, not to mention an alien religious loyalty. Since Moslems have been politically anti-Christian or opposed to Christianity, the tendency has been for Copts to remain Copts, and for their offspring to carry on Coptic traditions.

Moslem rule, therefore, is not a new factor to these Copts of Abyssinia; as a matter of fact the Copts with their genius for persisting under adverse conditions may tend to increase rather than decrease in strength under Moslem supremacy. It might almost be said of the Copts, "They survive not in spite of oppression, but because of oppression."

IV.

The history of the Abyssinian Church is so inextricably wrapped up in Egyptian history that in order to appreciate the status of religion in Abyssinia and the problems confronting an effective supremacy of Moslems today, one needs to know something of its development in Egypt.

In the first place, the Coptic Church has always been the religion of a minority group.

During its infancy, the Church had the well-established pagan cults with which to contend. Even during the brief years of its supremacy, intrigue and controversy prevented its normal spiritual development. Under Moslem rule following the Arab invasion in the seventh century the oppression became so severe and extreme that the Coptic Church never could regain a position of prominence. To this day, Egypt is predominantly Mohammedan and although physical force is no longer used against the Copts, and although there is an unprecedented spirit of tolerance between Moslems and Copts, the Copts are still somewhat checked in their endeavors by virtue of majority interests.

For instance, under present arrangements the appointment of a Patriarch of the Coptic Church must be approved by the King of Egypt, a Moslem. When the Patriarchal office was vacant a few years ago, the liberal Copts proposed a strong and progressive candidate, but the King (Fuad) shrewdly sanctioned a more weak and harmless nominee. This gesture obviously tended to make the progressive Copts dissatisfied with the present regime of the Coptic Church and it also left the larger number of the staid constituency as inert as ever. In other words, the Moslems still wield a large influence over Coptic affairs.

Incidently, it is of current interest to note that an attempt is being made to render the Coptic Church of Ethiopia independent of the Coptic Church of Egypt. The Mejliss Milli, or community council of the Coptic Church of Ethiopia, has met to discuss the possibility of making Abuna Abrahim the head of the Coptic Church in

Ethiopia. Abuna Abrahim, who is now seventy-five years old and was gassed in the Italo-Ethiopian war, is the last of five Ethiopian Bishops appointed by the Coptic Patriarch of Cairo, receiving his appointment in 1929. This induction is regarded by the Egyptian Copts as void under church law, because the Church in Ethiopia has no right to anoint Kings of Ethiopia or appoint Bishops by the laying on of hands, these being the sacred rights of the Patriarch of Egypt alone. The Mejliss Milli has declared itself, though, as willing to maintain allegiance to the Coptic Church of Egypt.

In view of the relationship and attitude of the inhabitants of Ethiopia to Italian conquest, it is rather significant that when the Italian authorities in Egypt recently requested the Mejliss Milli to recognize formally the Italian conquest, this council, which is composed of both ecclesiastics and laymen, replied in essence: "The Coptic Church in Ethiopia is obliged to follow the policy of the Egyptian government." [3]

V.

The Copts do not now have the unifying power of language to bind them together as they once did, and as the Moslems now have. Although Coptic has long been a dead language, it is still retained in the liturgical part of the service. The priests have a very superficial knowledge of the language, usually knowing just enough to recite mechanically the litanies. The people having no scriptures, except translations, which they are unable to read themselves, are dependent upon the priesthood for their religious instruction.

It is difficult to find out just what the Copts do believe because when asked, the invariable reply is: "The same as the early Church Fathers." They are sincere in thinking that they do so believe, yet when pressed for specific beliefs, they are usually at a loss to state what they do believe. Technically, they are monophysites, or believers in the single

[3] *Cf. New York Times,* Dec. 2, 1937.

nature of Christ. A few of the Copts are members of the Roman Catholic Church and some adhere to the Greek Orthodox traditions, but the vast majority are members of the old national Church of Egypt which broke away from the Roman Church in 451 A. D.

The seven sacraments common to the Roman Church are observed by the Copts: Baptism, Confirmation, Holy Eucharist, Penance, Orders, Matrimony, and Unction of the Sick. In general these differ but little from the sacraments of the western churches except in elaborateness, when the services have more in common with the Roman Catholic Church than with the more simple Protestant Churches. Confession and absolution are a vital part of their system and it is this that gives so much power to the priests and monks. The Copts took a strong stand against image worship at the famous Iconoclastic Controversy and have ever been bitter against image worship; saints and angels are revered, but not worshipped.

To this day many of the Abyssinians make a pilgrimage to Jerusalem where they once held a recognized section of the Church of the Holy Sepulchre. Under the British Mandate the Abyssinian monks have been excluded from service at the Holy Sepulchre, so they have resorted to their monastery near the Holy Sepulchre.

This monastery or settlement consists entirely of priests, monks and nuns. The Caliph Omar in 636 A. D. made mention of this Abyssinian monastery in Jerusalem and it was probably founded long before that. It is no wonder that Abyssinians attach considerable merit to a pilgrimage to this historic site. It is reported that only about two years ago the Empress consecrated a third monastery beside the Jordan.

The head of the Coptic Church is known as the "the Most Holy Pope and Patriarch of the great city of Alexandria, and of all the land of Egypt, of Jerusalem the Holy City, of Nubia, Abyssinia, and the Pentapolis, all the preaching of St. Mark." Although the work of the Church today is confined to the convent at Jerusalem, the Abyssinian

converts, and to a few hundred thousand adherents in Egypt, the Church maintains all the hierarchical gradations consisting of patriarch, metropolitan, bishop, chief priest, archdeacon, reader, and monk. The rich and brightly colored vestments of these clergy lend dignity to the services and prestige to the leaders.

The churches are usually dimly lighted and the entrance is from the west, so that the sanctuaries are at the eastern end, thus enabling the worshippers to face the east. Instead of having one central altar as do our western churches, the ancient Coptic churches are built with three altars, with the central one slightly raised. Instead of the cruciform ground-plan so characteristic of our Gothic edifices, these early temples featured an arched and highly decorated narthex.

In the church the men and women are usually separated in true oriental fashion; the women occupying a section that is screened off with a lattice work of exquisite design and workmanship. This costly arabesque work is generally made of mahogany or teak wood inlaid with mother of pearl or ivory. Curiously enough one never finds a portrait among all the Coptic mosaics and it is also their custom never to mention a donor's name in connection with a gift to the church—a feature in keeping with Coptic sincerity.

Even today the Coptic churches are not conspicuous, the old ones are carefully camouflaged in Egypt by the surrounding dwellings. No spire or belfry identifies them, although it is common for them to have a low dome over each of the three altars. Many of the temples remain unchanged from the days when Moslem oppression was so acute that the Copts worshipped clandestinely. Of course, such abuse is hardly to be expected from the present Moslem rule in Abyssinia.

Most of the Copts proudly bear a cross tattooed on their temples and wrists to indicate that they are Christians. Some of them wear a colored rather than white band around their turbans to distinguish them from Moslems, but apart from these rather inconspicuous markings there is little

along the Nile valley to make the cursory traveller aware of Christian institutions.

The Coptic Church in Egypt and Abyssinia today has a mission to fulfill, a responsibility and heritage to live up to. But growth cannot come without change, without adaptation of its present practices to current needs. Change must come if the Coptic Church in Abyssinia is to grow.

VI.

As it now stands it is doubtful if the Coptic Church would grow or develop much under the past set-up. This new recognition of Moslem supremacy may tend to force the Copts to band together and strengthen their hold the more; on the other hand the Moslems may so effectively assert themselves that the Coptic Church will just be crowded out of existence. Much of the political prestige may be gone for the Copts and much of their pristine virility may be gone, but it is doubtful if an official edict will effectively wipe out Coptic Christianity from Abyssinia. Indeed, who can better survive amid handicaps than the Copts? This new regime may only serve to challenge them the more.

This recognition of a Moslem Ethiopia will afford the Mohammedans an unprecedented opportunity in Ethiopia to expand and to strengthen their own forces. So long as it continues politically expedient for Italy to recognize a Mohammedan Ethiopia, Ethiopia may become as strongly Mohammedanized as Egypt.

In all probability, though, the present Ethiopian Copts will possess the same vitality that has characterized them through the centuries and Christianity will endure in Ethiopia, though perhaps as a still smaller minority. That depends upon Moslem strategy.

Any progress which Islam intends to make in Abyssinia must be made quickly, because of the uncertainty of the present balance of power.

It may be temporarily expedient to grant this concession,

at least until adjustments can be made internally, but it seems unlikely that the Roman Catholic Church would condone such a concession. Because of the great power of the Catholic Church and because of the fact that Italy is a Catholic country, it is unlikely that this relationship will be regarded as permanent in the eyes of the Roman Catholic Church. Therefore, it is not improbable that a reversal may be made if conditions can be made opportune. In other words, this concession is probably not regarded very favorably by powers that Italy must be congenial to, and therefore it may become expedient only to regard this concession as nominal, while practical measures work for the advantage of Christians, Catholic or Coptic, rather than Moslem.

With the interests of three great faiths—the Copts, the Roman Catholics, and the Moslems—at stake in Ethiopia, the developments will be of unusual interest to the student of religion. Unfortunately, in the case of all three, it is a matter of religious politics and prestige and power rather than a matter of religious welfare. It is desire for political power rather than spiritual power that is prompting this rivalry. In the long run that faith will win out which tends to deepen its spiritual living and ignores secular ambition for the sake of spiritual force.

Manchester-by-the-Sea, Paul Simpson McElroy.
Massachusetts

THE NUBIANS OF TODAY

We have written earlier articles on this subject. [1] It is worth while, perhaps, to study the psychological viewpoint, in order not to overlap what has already appeared.

When we pronounce the word "Nubian", before our eyes appears a great variety of Nubian tribes, i.e., the Kenuzi-Dongolawi, the Fiyadisha-Mahas, the Nubians from the Nuba Mountains, Kordofan, Darfur, even Bornu and other tribes, whose representatives we can easily trace in the world centre of Cairo. Likewise we have to deal with a great variety of Nubian dialects: Rüppel mentions forty-two different ones, others even more.

Here we limit our thoughts to those Nubians with whom we are most familiar, i.e., the Kenuzi-Dongolawi and the Fiyadisha-Mahas. In order to understand their mentality and their way of thinking, we must first of all take a glance at their present situation in their original native place and their manner of living in the country and in town.

Above the First Cataract, beyond Aswan, there stands on the base of the Cyclopean dam towards the old land of the Nubians an abundance of musty water which is the huge reservoir of the Nile. From its birthplace, the Dam, the water has slowly—it has time!—moved down southward two hundred kilometers and has touched the settlements wherever they were found, either on the bank of the river or on the edge of the desert, first licking at them greedily and then swallowing them, as a boa constrictor wraps up with its spittle one defenceless rabbit after the other and then chokes it down. Now, the Dam being

[1] Enderlin S. J. "The Nubians in Egypt," The Moslem World, Vol. XVI/3.
Enderlin S. J. "The Nubians Past and Present," *The S. O. S. Bulletin of the American University at Cairo*, April, 1930.
Enderlin S. J. "A Still Unoccupied Mission Field in Egypt," *News Bulletin of the N. E. C. C.* June, 1930.
Enderlin S. J. "What does the Nubian (Berbereen) Think"? *Diocesan Review*, "Egypt and the Sudan," 15/9/28.

heightened a second time, the water is creeping on again for a hundred kilometers, swallowing many more meager fields of vegetables and washing away some twenty thousand Nile-mud huts.

While this blind greyish-green serpent,[2] from afar, with its flat, glittering back, groped towards the southern villages, the black people howled the song that an African like them composed and sung:

"I am so afraid of this civilization!
So hard! So strong! So cold!"

With distorted faces they cursed the technical science of the Occident, when the steamers collected the crowds of people and carried them northwards or southwards into foreign uninhabited places of the desert—where they liked to go, as the Government styled it—which is to be for them, the uprooted ones, the new home.

A Nubian woman gives the following account of her time of youth on the occasion of the first heightening of the Dam:[3]

"My father had come home with his friends, and in such a dreadful manner as I never heard them before, they were cursing the Christian dogs that Allah might punish them unto the tenth generation. Then the women with their relatives gathered together and smeared their faces with ashes and tore their hair and clothes and began to cry with dumb, wailing and thrilling voices. Who had died?—their uncle far away in the great city of Cairo? Or the father of the father of her father, the old Hasan at the other end of the village, not far from the old sycamore? Then she who was the leader in the choir of lamentation started with her monotonous song: *'Essi bitan, essi bitan'*=the water is coming, the water is coming! It devours our palm groves, it buries our homes; it changes our land to death and the grave!"

Have they ever seen a cheerful day since? Because of the rising of the Nile-floods they have had to demolish their fine houses—and the Nubian buildings are from the viewpoint of architecture remarkable objects—and had to rebuild them at the border of the desert, up there in the midst of the greyish rocks, where the jackals are howling. "The water", she was always repeating, "has made of me,

[2] Chambon Joseph: *"Aegyptisches Bilderbuch,"* p. 64.
[3] Dr. E. Herzfeld: *"Missionarztin in Nubian,"* 1934.

an ever-smiling woman, now a creature who is always weeping!"

While before a drink of water was a refreshing draught in the glowing sun-heat, now the dammed-up water of the Nile which flows lazily, is deteriorating continually, at one time green like spinach broth, at another time brown like loam-broth. So long as the Nile receives all kinds of rubbish, and is the bathing establishment, as well as the water supply, diseases will increase steadily. The old generation is fairly healthy, but its children from their infancy, almost without exception, have fallen ill with dysentery, anaemia, bilharzia and other zymotic diseases. With their bare feet they catch many a morbific agent from the mud of the river, when its level is low during the hottest summer season, at the short time when the sluices are open. Our medical people have always impressed upon them the one fact that only boiled water is really sterile. But when one considers the other fact, what great quantities of water a single man must drink in such a heat, glowing like fire, then one comprehends how a woman will scarcely find the energy to boil all the water for the members of her household and afterwards to cool it, which is a still more difficult job in a land where ice cannot be found. Likewise a Nubian boy cannot be prevented from bathing several times a day in the cool floods of the Nile, simply because of the continual danger of being infected with bilharzia. Moreover, the conditions of nutrition are getting worse from year to year, and the reason for this is that the fertile land is free from inundation for only a short time during the year and therefore the rich elements of the soil will be soaked out continually more and more.

So the whole establishment of the basin of water-storage above Aswan means for the Kenuzi and Fiyadisha people a real disadvantage. The modern technique, which cares primarily for the requirements of the Egyptian cotton-industry, has had no consideration for the antique ruins, still less for two whole tribes which have been recklessly uprooted.

Our medical people say that those continuing to live in that part of Nubia, which is inundated almost all the year round, are a sick and dying population. [4]

But neither have those portions of the population which emigrated to the north or to the south escaped the fatal influence of this great change. The greater part of the sums refunded in compensation for palm-trees, houses and fields, which were given by the Government in order that they might be used for new settlements, has been spent for other purposes. These comparatively large sums of ready money, put into the hands of this poor people, roused in them a fury of purchase and amusement. The Nubians themselves told us that since the time of the first heightening of the dam they have begun a manner of living which resembles the life of a continual wedding.

These revolutionary changes have taken place in the primitive life of two Nubian tribes between Aswan and Wadi Halfa; therefore, before these people are totally arabized, some of their peculiar virtues should be recorded lest they be forgotten.

I. *Their ardent love for, and attachment to, the soil of their native land.* They are, in a word, "sons of the soil". The Nubian clings to his home! when the Government first offered to them other possibilities of settling down, they refused them. They preferred to accept compensation in money and to remain in the country. The villages were removed a little higher among rocks; there they are, living among barren rocky hills in the burning heat of the sun, but at least they are still living in their native country. Not in vain says a Nubian proverb: *"Esein ambarte bodkin, tenn agabir bod!"*—"If the Halfa grass of your native country runs away, then run after it!" This means, hold fast your native country, even in all its poverty! [5]

We can discover the same idea in the custom of binding the children through early marriage to their Nubian home

[4] *Fijadigga* derives from *Fadigi*=the dying ones.
[5] G. von Massenbach: "Volkssagen aus dem Gebiet der Kenuzi-Nubier." *Mitteilungen des Seminars fur Orientalische Sprachen zu Berlin. Jahrgang* xxxiv, 1931.

and to their relationship in Nubia. They think that no means are more effective than matrimony to guard them from all evil in the world. In order to attain the same purpose they let their children, as soon as they are able to crawl, eat from the earth of the floor of their huts, for fear that they may forget their country. That is quite a common custom.

Concerning the longing of the Nubians for their home when they are in foreign countries, we may think of the typical sentence of an Ethiopian princess, living in Egypt in the seventh century B. C.: "She loves Napata". The Nubian servants, when not watched, like to sing their native monotonous melodies. Though the content of these songs is more or less erotic, they show the love of native country. Our former *bauwab* Muhammad always expressed his exceeding joy, when we came back by railway from Aswan with the remark: "Welcome, you came back with the train of the Upper Egypt Railway, from the direction of my country". It was as if we brought with us the smell and the spell of his country.

2. *The frugality of the Nubians* in their own country. At all times Nubia has been a poor country. When Burckhardt,[6] in June 1813, travelled over it, the men were already looking for work and bread in Cairo. Today the percentage of those working in the Delta is far greater than ever before. They are obliged to earn their livelihood far from their own soil. But they are never happier than when they are able to return to their native wady with the little wealth they have realized, well knowing that the luxuries they can expect there in exchange for those of Cairo and the other Egyptian towns, are *dhurra* bread and a linen shirt. I myself ate the country dish, which during a journey of three months became my constant food: thin unleavened and slightly baked cakes of *dhurra,* served up with sweet and sour milk. As the *dhurra* is badly ground, this food is very coarse, and nothing but absolute hunger could have tempted me to eat it.

[6] Burckhardt, John Lewis: "Travels in Nubia," 1819.

In ancient times and until quite recently the traffic in dates supplied the Nubians with their chief means of subsistence and gave life to the whole Valley of the Nile from Wadi Halfa to Philae. Now the waterwheels are deserted and the palm trees submerged, and only on one spot, as far as I know, in 'Aniba, the Government has installed water pumps in order that the land may be cultivated.[7]

3. *The spirit of clan* is far stronger among the Nubians than among the Arabs. They possess a sincere love for each other in spite of the bitter enmity which prevails among some tribes and families and which occasionally may flare up in a blaze. The whole life, every day and on festival days, is conducted in the close fellowship of all the inhabitants of a village with each other; they share everything with each other in days of joy and grief, health and epidemics, of life and death. If one Nubian happens to injure another, and this wrong has been made known, he who has committed the crime summons the *'Omda,* the religious sheikhs and all the leading men in the village and then takes with him a rifle, a sword, some gold or silver jewels—four or five pounds in all—and betakes himself with all the mentioned representatives of his village to the house of the injured one. After having confessed his guilt before him and all the persons present, he delivers up all that he has brought with him as an expiatory sacrifice, which the injured one receives. As a rule the latter affirms to him, before all the persons present, his forgiveness, and gives him back the presents, saying, "For the sake of these guests who entered my hut and have done me honor, it is my pleasure to do them the favor of giving them back all these things." But this will not be done if he is not on friendly terms with the guilty one or if he remembers that already between their fathers and close relatives there was something that had not been expiated; in that case he does not give back the presents, since his father and relatives would not have done it.

[7] According to *"Al Misr"* new agricultural and hygienic improvements for Nubia have been recently proposed.

Very touching is the following fragment [8] of the lamentation of a Nubian mother for her dead daughter, giving us an idea of a Nubian family life:

"Ya halawe, ya bitti,	"My sweetheart, my daughter,
Ai ir galig-ki b-uski.ri.a?	Will I give birth again to one like thee?
Enna nedidi, ya bitti,	When thy contemporaries, O my daughter,
Hijlir jeres.ki jom-ran-gad	Ring the small bells of their anklets,
ai ekki jillos ag.oi.ri.	I remember thee and I weep!
Jerra-ged sug.ur.ran-gad,	When they descend to the river with the water jug,
Ekki jillos ag.oi.ri."	I remember thee and I weep!"

The sailors of the fishing boats south of Shellal always sing these rhymes whilst they row.

The Nubians always liked to keep their tribes pure from inter-marriage, but nowadays we notice a degeneration.

4. *Their hospitality* is proverbial, as a poet Hasan ibn Zubair once praised them with the following rhyme:

"When they dispense their generosity, no want remains upon the earth's surface."

Yet sometimes it means even their ruin. Strange as it may seem, it is a fact that many a Nubian spends his last penny for sugar and tea, of which all are passionately fond.

In every house there is the custom of serving two supper meals; the first is the general one, in which all members of the household join; then a second one, which is private, is served when all others have withdrawn and gone to rest, in order that no foreign hands may help themselves. The remainder of the food is the share of the housewife, who would never prepare for herself such a meal. The woman thinks that she is not worthy at all of such a good meal. Therefore in the absence of her husband she will never prepare anything really good for herself and her children, and if she did, her reputation would suffer in the whole district. What a shame it would be for her and her father's house!

[8] Prof. Heinrich Schaefer, *"Nubische Texte im Dialekte der Kenuzi,"* p. 199.

In similar way they serve breakfast twice. Three reasons for this custom are mentioned by Samuel.[9]

a. As a rule the man does not get sufficient to eat the first time because so many take part in the meal.

b. Fine, good-tasting dishes are not for the crowd but for single persons.

c. It is a custom introduced by our forefathers and we follow it for the good of our people.

5. *Cleanliness and industry* are chief merits of the Nubian women. Between an Arab and a Nubian household there is no comparison. The Nubian women are worn out from their earliest years by continual labor. The whole business of the house, i.e., the care of the husband and children, of the animals and the fowls, the field-work and even the building of the houses, is left to them. From the wool of their sheep the Nubian women weave very coarse woolen mantles. They also weave cotton cloth, which they make into shirts for themselves, the children and the husband. From the leaves (*bast*) of the palms they make mats, small drinking-bowls and large plates on which the bread is served at table. Though these articles are formed entirely by hand, they are made so neatly that they have every appearance of being machine-made. The women are also responsible for the interior decoration of the house, and so these articles form the natural ornaments which they partly prepare even in their infancy. What is lacking must be completed by purchase. From all this it would appear that this poor creature could not find time to care for herself, but she gets up early in the morning, at three or four o'clock, as she must finish many things before sunrise. Of all the women of the East those of Nubia are the most virtuous; this is the more praiseworthy as their nearness to Egypt, where licentiousness knows no bounds, might be expected to have had some influence upon them.

6. *The inborn liking of men and women for a haughty mien and an upright deportment.* They are in general of a much bolder and more independent spirit than the Egyp-

[9] Samuel Ali Husein: *"Aus Meinem Leben,"* 1932.

tians, though the latter despise them because of their dark color. Here in Africa every human being has the intense longing in his breast to become a tint more light-colored, white, if possible. The Nubians consider themselves as descendants of kings, sometimes quite ignoring the fact that in the time when the Nubians were kings the population was altogether Christian. In the province of Dongola, I once visited Malik Tombol, who, of his former position as king, possessed only the name; but his manner displayed such a royal dignity and deportment that I felt myself very much honored by his company and intercourse.

A second reason for this behavior is a religious one. The Mahas pretend to be descendants of the Koreysh Arabs, the tribe to which the Prophet Mohammed belonged and who, as is well known, were partly bedouins and partly husbandmen. It is the tradition of Mahas that a large party of Koreysh took possession of the Wadi at the time when numerous bedouins of the East invaded Egypt and Nubia. For several centuries Nubia was occupied by these Arabs, who were at continual war with each other. When the Gharbiye, having been nearly subdued by the Djowabara, sent an embassy to Constantinople in the reign of the great Sultan Selym to seek aid against the enemies, they succeeded in procuring from the Sultan a body of several hundred Bosnian soldiers. The descendants of such as inter-married with both tribes just mentioned, are distinguished by the Nubians by the appellation of Osmanli (Turks). Their features still denote a northern origin and their skin is of a light brown color, while that of the Nubians is almost black.

7. *The ambition of the younger generation for education.* Before the war the *"fuggara"* or *"fuqaha"* were the religious and spiritual guides of the Nubians. *"Fagir"* or *"faqih"* is a term applied in Upper Egypt amongst the *fellahin* to all learned persons, by which is meant, such as can read the Koran and who know how to write talismans for preservation against charms and spells of the devil.

Since the War, in the whole Nubian area, from some-

what north of Aswan unto the south towards the frontier of the Sudan (365 Km), in every small hamlet there are found today Government Primary Schools, for boys only, whose teachers are Azhar sheikhs who teach only Arabic.

Our lady missionaries knew of two girls, aged about eight years, who went to school, one of them because her mother in a fit of temper had strangled her little son. Immediately afterwards, the husband, having divorced this his seventh wife, decided to send his girl to school, as he concluded that the act of his wife most probably resulted from her ignorance. The father against the opposition of his whole relationship has carried through his will. The other girl visits the school by order of her father, who has been a servant of the Egyptian ambassador in Berlin. But this did not prevent him from divorcing his wife for the slightest reason when her child was seriously ill. The father kept the girl with him in Cairo; the wife returned to her Nubian home, where the sick son died after two days. Thus we have already stepped over to the other side of the psychological characteristics of the Nubians—the passions —which are more or less prominent features of Islamic social life and which form great hindrances to the acceptance of the Gospel.

As a matter of fact, Islam has taken possession of the single personality so fully that every part of it is drawn into its service. Their whole being is affected like a piece of clay soaked with water, so that no part of their thinking, feeling, and acting has been kept free of it. They do not possess a real knowledge of Islam, as one might think. If you ask them what they know about Islam, it is the *"shahada"* and some formulas. Though there are among these Nubians really gifted men, their mental and spiritual development is hampered by deplorable ignorance, deep-rooted superstition, fear of evil spirits and primitive animism.

Dr. Herzfeld reports the following facts:

"There in the villages of Nubia, no sick one approached us without having tried before many other means of help such as

conjuring, wearing different amulets, pilgrimage to the tombs of holy sheikhs, etc., painfully burning parts of the body with red hot irons, besmearing with dung, dropping of strange and mysterious liquids into the eyes,—this is the order of the day. Many of my treatments have been broken off, the door of many a house in which a seriously sick person was lying has been banged in one's face, because a holy *sheikha* happened to intervene with her spook. At first nobody was willing to stay with us, not only because we had white skins and no plaited hair like theirs, with their almost 150 plaits which are plaited once a year and which are glued tightly with castor oil and rind from acacia—not only because we were not wearing like them the big yellowish shawl—but also because so many tales (robber-romances) were told about us." [10]

The treatment of women throws another side-light on Islam, which is the ruling power, with all its moral and religious traditions. Nowhere is degradation worse than in the fate of the woman in an average Moslem home: with no education, no individuality, no right of inheritance, no freedom of will, she is denied the very air and sunshine of God, which are enjoyed even by birds and beasts! A virtual slave to man, his sweet will must be hell or heaven to her, just as the whim may be! Mark the irony of things: The Prophet said that Paradise is at the very feet of women—and yet what is the position to which she has been condemned, in the average Nubian home, where her fate is deplorable. The symbols of the bridegroom, who in festive raiment rides on camel's back to the wedding-house, are the sword, the knife, and the whip, which is known in the East by the name of *korbadj* and is made of the skin of the hippopotamus.

Many men boasted before our missionary ladies that they used this whip daily in the first year of their marriage; now, if they only wink the eye, the wife moves at once. But the misery of the woman's life begins earlier, because of the custom of the usual circumcision which the girl when between four and eight years of age has to undergo without anodyne. In consequence of this clitorodectomy there are cruelties at marriage; at child-birth there may be bad lacerations and effusions of blood. Many a young

[10] Dr. Herzfeld, *ibid.*

woman dies from child-bed-fever because every visiting woman has the right to examine her, as every woman wants to be a gynaecologist! The whole sphere of maternity is surrounded by animistic, superstitious conceptions. After child-birth the mother lies on the ground with her legs tied together, in order that the lacerations may heal. In spite of all these frightful experiences which are increased by many dreadful superstitious customs, the great wish of every woman is to be blessed with many children, because this may save her from the ever-present menace of divorce. Any illness, even a mere caprice of the husband, may be a cause of divorce. Dr. Herzfeld says, "In our hospital the women complain with bitter words of the hard hearts of the men, who dismiss the wife at once, when she is no longer of any use."

To be a divorced woman is the greatest shame. She goes back to the house of her nearest male relative. In the well-to-do families they try to re-marry her as quickly as possible, whilst in the poor families she is kicked and knocked about during all her life, because she has not learned anything to earn her livelihood.

According to law the man, who has full disposal of the children, is responsible for the divorced wife's sustenance. In practice they often evade this duty, and a lawsuit is almost hopeless because of the system of delay and corruption. Moreover the normal amount which the man pays his wife is extremely small. Many women with three or four children receive monthly from their husbands, who work in Lower Egypt, not more than PT.60. or LE.1. The men sometimes send parcels but when there is no cow in the house poverty prevails. They formerly had three harvests, but now they have only one and that is miserable. For months they have no vegetables or fresh food to eat.

For that reason they try to reduce the number of the members of the family by marrying off their daughters as early as possible. Dr. Herzfeld says:

"Only recently they tried to induce me with flatteries of all kinds to issue a certificate for marriage. The girl looked like one of

twelve years and was very sickly. But her father swore by his head that she was a girl aged sixteen years, and he would die of hunger if he did not receive the dowry for her. I replied that she was sick and needed treatment, but he swore that she was strong and marriageable. He moved off, insulting me; later I heard that the Government doctor was willing to issue the certificate for LE.4."

In all this misery the women are in a state of continual fear of coming events. The great danger of being divorced is like a Damocles-sword, hanging over them. A Nubian woman once exclaimed: "For thee, my dear son, I have taken a vow before every small stone!" His death would mean for her the *Talaq* (divorce). The Nubian women have the custom of placing an earthen vessel by the side of every grave, which they fill with water at the moment the deceased is interred, and leave it there. The grave itself is covered with small pebbles of various colors, and two large palm leaves are stuck into the ground at either extremity; the symbol of victory thus becomes in Nubia that of death. The smearing of door lintels with blood is a custom probably taken over by the Jews.

Corruption of morals is another pitiable feature of the Nubians today. Very frequently we meet Nubians who were employed in London, Berlin, Luzerne and other towns and have returned to their Nubian homes with very mixed feelings about the life and culture of the Westerners. I noticed that the Nubian men in Koshtamna, who were doing the work in the luxurious hotels in Cairo and Jerusalem, are real tyrants to their wives, whilst in Abu-Hor the women could not be so treated, as they are more vigorous in their behavior; therefore the men of Koshtamna say of them: "Their husbands are afraid of them, but our women are afraid of us; we beat them in order that they may live in continual fear."

The Nubians formerly worked more as *fellahin*. That meant hard work, perhaps at the *shaduf* or at the water-wheel (*saqieh*), in the winter time or in the glowing sun's heat, until the soles of their feet became hard like wood, and deep chaps appeared in the skin so that they could not sleep at night. Samuel reports from his own experience:

"Somebody brought me seed of *kharwa* (*rhizimus*) and put it in the chaps; then I used to hold burning wood shavings quite near to it. By the heat the oil flowed out of the *rhizin* seed and entered into the sore flesh. This treatment caused me almost insupportable pain. I sometimes tried to sew these chaps although every time I broke about a dozen needles in the horny skin; but when the suture was successful, my pains were at least mitigated. These chaps originate from the cold, still more from the heat in summer. For hours a man stands with his feet in the water at the *shaduf* and afterwards goes home over the glowing rocky paths, sometimes even running in order not to expose the feet longer than necessary to the glowing sand or stone path."

Today most of the Nubians are not accustomed to do this heavy work, and through disuse of their muscles they have become lazy. Pilfering was almost unknown amongst them, but nowadays all kinds of detestable vices, theft, quarrelling, and execrable propensities, which were hitherto held in abhorrence, are being learned in the towns of Egypt and imitated. Here we must state that the cinemas also have a bad influence.

All these defects in the character of the Nubians are real obstacles when approaching them with the Christian message. Moreover they are much afraid of our influence over them. Once when we celebrated Christmas Eve, we invited our Nubian servant to join our family circle. As soon as he heard our invitation he at once took his *tarbush* and his *galabeeya* and ran away, with the argument that he would be better in a mosque saying prayers there. We had never met such a fanatical Nubian, although we were very careful not to hurt his feelings. A Nubian effendi with the baccalaureate degree once visited me and during the course of our talk he was delighted to see a copy of the Gospel in Kenuzi-Nubian which he could read without any difficulty; but unfortunately he never came again, as if he were afraid to be seen in our company. He had evidently been warned in his Nubian club.

Our lady missionaries who are living amongst the Nubian women under most primitive conditions have a great influence on them. Their Bible stories and the songs

go from mouth to mouth, so that the men say, "You may talk to them about Allah, but why do you mention also the words of your *Mesih*" (Messiah)?

God alone knows how much of the seed sown has fallen on good ground in the hearts of the Nubian people and will bring forth fruit in its season.

Miss Trotter, called the Saint of Algeria, once said: "It is wonderful that we are allowed to break the silence in which God has loved these peoples of the Islamic world through all these past ages!" It is indeed a precious privilege to bring the message of love and life to those countries where Islam has silenced it for centuries.

Not long ago a German Catholic professor told me that the missionaries had come exactly one century too late, to start mission work amongst these Nubians, for only a hundred years ago there could still be found Christian Nubians in the far southern parts of the Nubian area.

As in older times the word of God was put into the hands of the eunuch, who could read, so the Nubians of today need also Philips who will explain to them what they read and hear. And the success will be the same as is described briefly and impressively in the small Greek inscription on the Island of Philae, now inundated.

ὁ σταυρὸς ἐνίκησεν ἀεί νικᾷ:

The Cross has triumphed and ever will triumph!

Cairo S. J. ENDERLIN.

Linking Central Asia, the Middle East and Europe

The Turkish road from Trebizond on the Black Sea, after five years of labor, has been carried to Tabriz in northwestern Iran. From thence it runs to Teheran and on to Herat in Afghanistan. From here one road goes to India, another to Turkestan and thence to China. Thus is Central Asia linked with the Middle East and with Europe. Whatever may be the future of railways in this region, it is certain that the road and the motor lorry will play an increasing part in communications and transit trade. Moreover, the relations of Turkey and Iran are being improved by this new communication, and the Four Power Eastern Pact furthered.

WOMAN'S STATUS IN ISLAM

A MOSLEM VIEW

Before dealing with this subject, I should like to give a brief outline of the condition of women throughout the world in general as prevailed in the ancient days. In primitive times, society, as you know, was founded on the principle of force. The regard due to the life, possession and earthly happiness of any class of persons was measured by what they had the power of enforcing, and every resistance of the weak to authority on any provocation whatsoever was regarded as sin against social obligation. Laws and systems of polity always begin by recognizing the relations they find already existing. Thus the physical fact of the domination of man over woman came to be established as an accepted and legal institution.

If we consider social history, we will find that in the past women have, everywhere, even in countries that were in the height of their civilization, been treated as inferior and unworthy of consideration. Greek culture and Greek mentality was in its time unrivalled, yet Greek philosophers repeatedly declared woman to be a necessary evil, to be tolerated only as a useful household drudge. It was customary for Greek women to be confined to their homes and they were under perpetual tutelage throughout their lives—during childhood under the tutelage of the father, after marriage under that of the husband and on widowhood under the guardianship of the sons or other male relative. Roman poets and dramatists, no doubt, sang in eulogistic terms about women, but their praises all centred on the influence of women as mothers. Legally, the Roman woman was like her Greek sister under perpetual tutelage, and on marriage, became her husband's property in the truest sense of the term. In Europe, woman, who

according to Western theologians was responsible for man's fall from Heaven was, in the Middle Ages, placed under a ban, denounced in the strongest terms and bereft of all rights and privileges. So late as the 18th century even Rousseau, the radical reformer of his day, regarded woman as merely supplementary to the nature of man.

Now when we consider the conditions prevalent in Arabia before the birth of Islam, we find that women here were in a more abject plight. They were looked down upon as the most degenerate sections of society. The Arab's abhorrence for womankind was such that a female child was often buried alive as soon as born, and far from possessing any rights of inheritance, women were themselves subject to inheritance, and after a man's death, passed on, like his other goods and chattels, to his heirs. They had no individuality, no status, and no privileges, and were constantly maltreated.

Such was the condition of women in Arabia before the advent of the Holy Prophet. Before Muhammad, no Prophet had been moved by the miseries and disabilities of this half-section of the nation; of all the Prophets that appeared in the various ages, it was Muhammad alone who realized that social justice required that half of society should not be left out of consideration. And he proved to be the greatest champion of woman's rights that the world has ever produced. As if by a magic wand, he completely transformed their position and raised them from the lowest step in the social ladder to a rank of equality with men in almost all matters.

The preliminary step taken in this direction was to remove the stigma of responsibility that had hitherto been attached to woman with regard to original sin and the fall of man. Islamic theory about this incident is that both Adam and Eve were simultaneously and equally deceived and that the blame attaches not to Eve alone but to Adam also in like proportion. The Quran does not say as said St. Paul, who had a strong antipathy towards the female sex, that "Adam was not deceived but the woman

being deceived was in transgression." In the Quran, Adam bravely confesses, "Our Lord, we have done wrong to ourselves" and does not say it was Eve that deceived him.

Next, the Holy Prophet undertook to promulgate and enforce reforms in order to improve the condition of women. These may be classified into legal and social. Taking first the legal improvements, we find that the Prophet granted to woman rights of inheritance which entitled her to a share in the property of her parents along with her brother. The rule in this regard, however, that the proportion of a girl's share should be half that of a boy, was based on a just comprehension of the relative circumstances of a son and daughter in those days. For a man had to provide for and look after his wife and children whereas a woman, who was expected to marry, did not have to shoulder similar burdens. Moreover, the Prophet declared that woman was to be regarded as an entity in herself. On her marriage she was not to lose her individuality, she was not to cease to be a separate member of society, and her existence did not merge in that of her husband. She was to retain her own complete personality, her own initiative, her own property, and her own name. She was empowered to alienate and dispose of her property herself, to enter into contracts and agreements on her own account, and to sue her debtors in the open Court without the necessity of joining a next friend or under cover of her husband's name. Contrary to such rights granted to Muslim women ages ago, it is interesting to read in Anson's Law of Contract that, "in England until the 15th January 1883 it was true to state that as a general rule, the contract of a married woman was void." We must bear in mind that such was the position of the women of Great Britain fifty-four years ago despite the considerable improvements that had been effected in their condition by the Married Women's Property Acts of 1870 and 1874. Western civilization was so jealous of female identity that as soon as a maiden married, she lost not only her name but also her property. Prior to the above enactments a woman, on

marriage, had absolutely no individuality apart from her husband. She was subject to the law of coverture and could not possess any property herself or be party to any action without the husband or the next friend being joined along with her. Thus the Islamic conception of treating the wife as a *"femme sole"* was far in advance of Occidental juristic conceptions, and it is, indeed, a matter of pride to us that we Muslim women have been enjoying for more than 1300 years juridical rights and privileges which were granted to the advanced women of the West only during the last century, after the Woman's Movement began.

With regard to marriage, a Muslim woman has been granted the same rights as a man. The Holy Quran has specifically declared that women have similar rights to the men. According to Islamic law, marriage is deemed to be a contract, *i. e.,* a contract of equal partnership whereby both the husband and wife have similar rights and duties towards one another. On reaching the age of majority, that is, on being *"Sui juris,"* no guardian can marry his female ward without her consent. If a girl is married by a guardian in her minority, she can repudiate the marriage on her attaining majority. Moreover, woman has been placed in a position of advantage in regard to marriage, for when she marries, she is entitled to receive a dower or *Mahr,* from the husband, which becomes her absolute and independent property. In Islam there is no dowry system as is in vogue among the Hindus which necessitates the father of the bride making a big present to the bridegroom and which has been the source of much hardships and misery to parents in Hindu society. On the other hand, a Muslim girl receives a present from the husband and thus starts her married life possessed of a certain economic status. With regard to *Mahr* or Dower, the law is so strict that if the amount has not been specifically mentioned at the time of the marriage or in the marriage contract, it presumes it by virtue of the contract itself and grants a sum according to the position of the parties.

I now wish to deal with a point in regard to which

Islam has been the subject of most dire attacks, and that is the rule which permits the plurality of wives to the extent of four. The greatest mistake that is made by the peoples of the West in this connection is to suppose that the Prophet Muhammad either adopted or legalised polygamy. Nothing could be further from truth than this, for polygamy was a recognized institution among all the ancient races. It existed among the Israelites before the time of Moses, who continued it without imposing any limit on the number of marriages which a Hebrew husband might contract. It prevailed among the Thracian, Ladian and Pelasgian races to an inordinate extent. Even the Athenians, the most cultured of all nations of antiquity, practised it and it flourished also in the Roman Empire in a more or less pronounced form. Constantine the great Emperor and his son both had several wives and people were not remiss in following the example of their monarchs. History proves that in the days of old, polygamy was not considered as reprehensible as it is now. In this connection, I wish to point out that each age has its own standard and its own institution and that it is not fair to judge of the past by the criterion of the present. The great patriarchs of the Hebrew race, *e. g.,* David, "the man after God's heart," who were considered to be exemplars of moral grandeur, had a plurality of wives, which was not then considered objectionable but is revolting to modern ideas. Polygamy has not been prohibited by the Bible. Even St. Augustine seems to have declared that plurality of wives was not a crime, where it was the legal institution of a country. It was only in the reign of the Emperor Justinian, whose great adviser was an atheist and a pagan, that polygamy came to be forbidden as a result of new ideas and new standards that had sprung up.

In Arabia, the Prophet Muhammad found polygamy practised to an inordinate extent. Conditions that were prevalent in that land at that epoch were such that it was not possible for him to completely obliterate this custom all at once. So he took steps to eradicate the evil by limiting

the number of contemporaneous marriages and by making absolute equality towards all obligatory on man. If we carefully read the passage in the Quran which contains the permission to contract four marriages, we find that it is immediately followed by a sentence which cuts off the permission granted. For the clause, "You may marry two, three or four wives but not more" is followed by the proviso, "But if you cannot deal justly and equitably with all you shall marry only one." The word *"Adl"* which is used in the last sentence signifies not only equality of treatment in the matter of food and clothing but complete equality also in affection and esteem. This being not possible with human nature as it is constituted, the above rule amounts in reality to a prohibition. Such a view was propounded as early as the third century of the Hegira and the Mu'tazalite doctors pointed out that the Quran enjoined monogamy and that polygamy is opposed to the teachings of Muhammad. Unfortunately the persecutions of Mutawakkal prevented them from propagating their teachings.

This must be borne in mind, that the Quran has prescribed monogamy as a rule and polygamy only as an exception to be contracted in certain abnormal circumstances. Moreover, it is necessary to remember what were the conditions that were prevalent in Arabia when such a conditional permission came to be granted. The passage which permits polygamy, under certain circumstances, was revealed after the Battle of Uhud, where a large number of Muslim men had been slain when trying to vindicate their rights of religious freedom. This meant that many women had been rendered widows and innumerable children orphans. In an age when women were not in a position to earn their livelihood themselves as they are able to do in the West during the present century, the only solution to their distress and poverty was to get them married and place them under protection of the men. And since there was a large preponderance of women over men, plurality of wives was the only solution to the acute national problem.

The greatest mistake that is made in the West with regard to this matter is that the conditional permission is taken to be an injunction and it is considered that every Muslim is bound to marry four wives. There could be no graver misconception. In South India where I have spent now over a decade, I have found that polygamy is highly disapproved and is almost nonexistent among the Muslims of culture.

Now with regard to the social reforms introduced by the Holy Prophet in the condition of women, we find that one of the essential teachings of his creed was respect for womanhood. In the Quran there is one full chapter, entitled the *"An Nisa"* especially devoted to women and women's rights. He stamped out female infanticide and elevated womankind to such an extent that he proclaimed that "Paradise lies at the feet of Mothers". He also realized the necessity of women being educated to a similar extent as the men and enjoined that to acquire knowledge was the equal duty of both men and women. Such was the encouragement and respect accorded to this much neglected half-section of human society that in the early centuries of Islam women rose to an exalted position in the different branches of learning and in various spheres of life. The ladies of the Prophet's family were noted for their erudition, their virtues and their strength of character. The Prophet's daughter, Hazrat Fatima was an embodiment of all virtues and wisdom. Numerous are the accounts of her wise and kindly acts verified by her devotion and other characteristics which justify the title of the "Lady of the Light" and "the Lady of Paradise". Hazrat Zainab, the sister of Hussain and the daughter of Ali, was noted for her remarkable courage and indomitable spirit under the stress of heart-rending calamities. She shielded her youthful nephew from the Omayyads after the butchery of Kerbala in a manner which over-awed even Yazid.

It was as a result of the teachings of the Holy Prophet and the reforms that he instituted in regard to the position

of women that we find in the hey-day of Muslim civilization women playing a conspicuous part in history and in the diffusion of culture. Zubaida, the wife of Harun-ur-Rashid who was, in addition to her several accomplishments, a noteworthy poet, founded several colleges, homes for the poor, and the famous aqueduct of Mecca which bears her name. In the fifth century A. H. Shaikha Shuhda lectured publicly at the Cathedral Mosque of Baghdad to large audiences on literature, rhetoric and poetry. She occupies in the annals of Islam, a place of equality with the most distinguished Ulemas. And Zainab-Ummul Muwayyid was a famous jurist, having licence to teach law, to mention but a few of the many women that attained to eminent heights in culture and learning.

Such being the exalted status to which women were raised in all walks of life by Islam, no falser calumny could be levelled against it than to state that this religion denies a soul to women—a belief which, I am surprised to find, is common even amongst the most enlightened sections of European society in such a well-informed age as the present. Both during my last visit to Europe and at the meetings which I have addressed in England this point loomed large among the questions that were put to me after my lectures. Does it not pass one's comprehension to imagine how a religion which placed woman on a footing of equality with man could regard her to be without a soul? There is absolutely no ground, no justification whatsoever for this absurd notion which is a mere fiction of the brain of certain anti-Muslim enthusiasts; for in the whole field of Islamic literature there is not a word which could give the slightest room for entertaining such a view. On the other hand, in the Quran it has been pointed out that both men and women have proceeded from the same source, and whenever a mention is made in it with regard to the future life, namely, its rewards and punishments, the name of woman is mentioned side by side with that of man. In legal books and documents the word "man" is usually presumed to refer to woman as well. But the Quran makes explicit

mention of woman in every passage so as to leave no room as to any possible ambiguity that it refers only to one sex. The following verse would suffice to show that with regard to all kinds of moral and spiritual progress, equality is guaranteed to women along with men:—

"Surely, the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-giving women, and the fasting men and the fasting women, and the chaste men and the chaste women, and the men who remember Allah much and the women who remember Allah much —for them Allah has prepared forgiveness and a mighty reward."

That absurd notions about Islam have come into vogue among Christian nations has been the outcome of the acts of Medieval ecclesiastics who fabricated all kinds of calumnies against it in view of the fact that it had won the hearts of Asia and Africa and was also making inroads on the West. Since these clergymen had both the necessary funds and the control of the press, they broadcast their views freely among the peoples of Europe and succeeded in implanting in their minds the desired prejudice. It was only in the nineteenth century that honest thinkers like Carlyle, Goethe and Gibbon sprang up. Perceiving the intrinsic worth of the religion preached by Muhammad, they began by their writings to clear away certain misconceptions which served to effect a change for the better in the European attitude towards the Muslim faith.

In dealing with this subject, I cannot omit to refer to the Purdah System, for which again Islam is exposed to much attack. At the outset I must point out that the Purdah as it is practised today is not an Islamic institution. Ages before the light of Islam dawned on the world, this custom was in vogue among most of the nations of antiquity. In Greece, women of respectability lived a life of complete seclusion and their apartments were constructed separate from those of the men. From there it found its

way among the Byzantines and thence descended to Russia until it was abolished by Peter the Great. In Korea it prevailed in all its strictness. It was observed in China, in the Spanish colonies of South America, in Persia, and in other Oriental countries. In fact, the Purdah System as it exists at present came into vogue in the Muslim countries in the reign of the Omayyad Emperor, Walid II under the influence of Persian usages and customs.

During the life-time of the Prophet, women were accustomed to go about freely and always used to attend prayers in mosques, for the Prophet had explicitly enjoined, "Do not prevent women from coming to the Mosque." Here not only did they pray but also took part in religious deliberations. On one occasion when the Caliph Omar was delivering his sermon, some unknown woman from among the assembly declared that the Caliph's remark was subject to correction. On finding that the woman was right the Caliph observed, "The women of Medina understand the Quran better than Omar," and made the necessary alteration. Moreover, during the early days of Islam women accompanied the men to the battlefields, nursed the sick and wounded, performed the Haj pilgrimage and selected their chiefs or Caliphs, which would not have been possible had they remained in seclusion as they live today.

But though Islam does not prescribe rigorous seclusion for women, it has, wisely, laid down certain injunctions for the purpose of promoting modesty and decency of dress and demeanour which are applicable not only to women but also to men. Both men and women have been ordered in the Quran to cast their eyes down. Had women been required to remain in seclusion or to go about veiled, such an injunction would not have been necessary at least for the men. The Quranic injunction with regard to women in particular is "not to display their *Zinat*." Even according to those who contend that *Zinat* means not only ornaments but also beauty of the body, it is permissible to have

the face and hands uncovered. The author of the Hedaya has made the following observation in this connection:—

"It is not permitted for men to look at strange women except in the face and palm of the hands, which is allowable because women being frequently concerned in business with men such as giving and taking etc., it would therefore, subject them to great inconvenience if these parts are veiled."

Thus, it is apparent that Islam is not responsible for the stringency with which seclusion has been observed among women in Oriental countries; the custom rather owes its origin to certain notions of respectability which were derived from non-Islamic usages.

The backward condition of Muslim society in general and of women in particular during the past years is traceable not to the religion of Islam, which is dynamic and not static in character, as is wrongly conceived in the West but, on the other hand, to the disregard of Islamic precepts and, in the main, of the injunction with reference to the acquisition of knowledge and culture. Fortunately, Muslim countries, *e. g.,* Turkey, Iran, Syria and Egypt, are now in the grip of a spirit of Renaissance and are bestirring themselves and effecting radical improvements. The revival is manifesting itself to a remarkable degree in the ranks of womanhood, and in no country is this spirit more dominant than in New Turkey where a persistent improvement characterizes the actions of its women, who now occupy positions even of High Court Judges and diplomatic representatives—offices not yet enjoyed by the women of Great Britain. The stirrings among Muslim women today to hoist aloft the banner of culture and advancement is but a response to the strident call of Islam to progress and enlightenment—the outcome of a true appreciation of the teachings of the Holy Prophet Muhammad. May peace be upon this Great Teacher, the staunchest supporter of woman's cause the world has ever known.

From the *Muslim Review* (Lucknow)

November, 1937. Begum Sultan Mir Amiruddin.

THE MOSLEM CONVERT AND POLYGAMY

In every Moslem mission field and especially in Arabia, the problem arises as to the admission into the Christian Church of those who have more than one wife. The problem has been most acute in the Dutch East Indies, the reason being the number of converts asking for admission to the church.

The Arabian Mission appointed a committee to investigate the problem. As chairman of this committee I had some correspondence with Dr. Zwemer, who sent me an important monograph on the subject in the Dutch language,[1] suggesting that its contents might interest the readers of THE MOSLEM WORLD, as this problem had not received adequate treatment.

The Thesis referred to is well documented, with copious footnotes in various languages, and shows wide research and no mean scholarship. There is a bibliography of at least seventy titles at the end of the book. In his review of the practice of Christian Missions with reference to polygamy, the author tells us that it is his purpose not only to present an historical review but also to indicate some of the principles which have influenced the thinking of the Christian Church on this subject. The subject matter divides itself quite easily into four periods:

The Early Christian Church; The Middle Ages; The Age of The Reformation; and Modern Missions.

1. *The Early Christian Church.*

In both the ancient Greek and Roman worlds, monogamy was the rule. A man was allowed to have only one legal

[1] *De Zending en de Polygamie. Gedragslijn der Christelijke Zending Ten Opzichte der Veelwijverij. Historisch Toegelicht.* Doctorate Thesis—Dr. B. J. Esser, Leiden, 1905.

wife. Even the Jews, who were slightly polygamous, were forbidden to have more than one wife, from the fourth century on. And as to what was the practice of the Church in Asia Minor and other more eastern lands where the customs of the East and West intermingled, no amount of research has as yet disclosed.

But though monogamy was the law and though this law helped Christianity to purify the home life when it became the religion of those countries, it does not follow that the status of woman in the pagan Roman and Greek world was high. True, a man could have only one legal wife, but instead of polygamy there was concubinage, the keeping of mistresses and many types of immorality. The status of women was actually very low. Hence the problems with which the Church had to contend were not unlike those presented by polygamy.

Investigators can find little in patristic literature which deals specifically with legal polygamy. The author reviews the most important passages that seem to bear on the point but cannot find a case of legal polygamous marriage before conversion, though here and there there are hints that such legal polygamy may have existed.

When it came to interpreting such passages as I Tim. 3:2 and Titus 1:6, we know that at a very early age the interpretation was that it prohibited a widower, who remarried, from being a bishop. Others thought that it prohibited a man who before conversion had divorced a wife and had remarried, from occupying such a position. Still, there were not wanting exegetes even then who maintained that it referred to members of the church, who had married more than one wife before their conversion and were still living with them. As the author points out, environment exercises much influence upon interpretation, and the question remains, had the contact of the doctors with polygamy been practical rather than theoretical, whether they would not have interpreted these passages differently.

For though polygamy, as such, hardly existed, that is, legally, concubinage did, and with this problem the ancient

Church had to struggle. Viewpoints differed widely and cases did happen where concubines were baptized and the men who had taken them before conversion were allowed to continue to live with them. It was only in the thirteenth century that this practice was finally abolished. Hence, the early Christian Church cannot give us much guidance on this question.

2. *The Middle Ages.*

Under this heading the author discusses the principles of procedure which were evolved in the Catholic Church during the course of the Middle Ages. Without following in detail the reasonings on which they were based, we content ourselves with a statement of the main principles.

It is held "that the polygamist's marriage with his first wife is valid, but that all further marriages contracted by him during the continuance of that marriage are void *'ab initio'*."

The first marriage has a certain kind of indissolubleness, which is not annulled by the fact that a man lived with other women beside the lawful first one, allowed by the divine law; and therefore in case of polygamy the monogamous nature of marriage is not destroyed. According to this view, the first wife is the only wife, while his relations to the others is that of adultery. However, we note that the first marriage, though contracted under heathen law and with heathen rites is considered a fully binding marriage.

When conversion takes place, the first marriage is the only binding one unless the *casus apostolicus* (I Cor. 7:10-16) comes into play. In case the first wife deserts her husband because he has become a believer, he may continue to live with any one of the other women, but a new marriage has to take place. If the wives of an unbeliever become Christians, only the first one may be baptized. A polygamist who refuses to let his wives go, except the first one, may not be accepted as a catechumen and may be baptized only in exceptional cases upon his deathbed. A

polygamist who continues to live with his wives, some of whom have become believers, is considered to commit a sin so heinous that the believing wives may make use of the *casus apostolicus* and leave him. These rather stringent rules were somewhat softened by the use of dispensation and a liberal interpretation of the *casus apostolicus*. The author in a footnote gives the names of some prominent persons of this age who are known to have had more wives than one, so that doubtless the application of the principle was not always easy.

On the whole polygamy was not common in the West, but concubinage had been very common in Rome, and it was with this evil that the Church had to contend.

3. *The Reformation Period.*

After reviewing the standpoints of the Reformers one by one, the author summarizes somewhat as follows:

The Reformers stigmatized polygamy as a sinful union, but not much more can be said. We come across such expressions as adultery, adulterous marriages and unlawful unions, but at the same time we find it called an imperfect form of marriage. Some maintain that it destroys marriage and others that it detracts from it. But the aim of these discussions was either to explain the occurrence of polygamy in the Old Testament or to combat those who talked of introducing polygamy into Europe. Polygamy such as practiced by non-Christian nations of those days lay almost entirely beyond the horizon of those writers.

Judging from the quotations given it seems that though they differ rather widely as to the premises on which they based their arguments, yet the conclusions to which they came were very much the same. Calvin denounced polygamy as a great evil but at the same time he warned that attempts to uproot it violently might do great harm, and he therefore advised that polygamists with their wives ought, upon conversion, to be baptized and admitted to the church. Only, they were to be instructed, till of their own free will

they gave up this sinful relationship. When the wives were dismissed, most maintained that it was the first married wife that should remain. And as to their interpretation of Tit. 1:6, most of the exegetes held that there were in the early church members with more than one wife whom they had married before conversion, and that it was such men that were not to be bishops.

4. *Modern Missions.*

We have surveyed, rather briefly, the first three sections, covering some eighty closely printed pages in order to hasten on to Modern Missions where the discussion is likely to be of more practical value to us.

In the preceding sections the discussion was often somewhat theoretical because little actual polygamy existed in the regions occupied by the Church. But with the coming of the modern missionary age, which began with Carey in 1786, these questions, which had been so largely theoretical, became severely practical; it was no longer, "What should be done under such circumstances?", but "What shall *we* do?" Now for the first time the Church became aware of the problems legalized polygamy presents in practice. The approach became almost too practical. The author complains that hardly any time was spent in historical research or in trying to work out some underlying principles. In fact, some had such an aversion to dogmatic considerations that they had little use for procedures based on principles and theory. Hence, much valuable guidance, that the past could have given, was lost. What made it more difficult to determine principles was the fact that while at conferences and mission meetings many widely different denominations could agree on practice, they could not possibly have agreed on the principles, involving as they did the theories underlying the existence of the Church, such as its nature and jurisdiction. One deplorable result of this ignoring of principle, this unwillingness to agree on definition of terms, was that the endless debates, whether on the platform or in the press, contributed little to the solution of this question.

However, this period produced many outstanding leaders who doubtless had made some study of the past. But the chief advance in this period was that ethnologically experience taught that the one word polygamy covers widely different forms of marriage in different regions of the earth. Also, the various procedures of the Missions were justified or found wanting, by practice.

The author first reviews the opinions of theologians and writers of this period.

Stahl, a famous German theologian, incidentally in one of his writings approves of the rule which requires that polygamists shall dissolve all polygamous relations before being baptized.

Hodge in his *Theology* gives the subject extensive treatment in his comment on the Seventh Commandment. He asks the question whether a convert shall dismiss all his wives but one, and points out that the answers have been mainly along three lines: Scriptural practice; the example of the apostles; the practical results of asking converts to dismiss all wives but one. With reference to the first he contends that it was and is against the will of God; as to the second, that it cannot be proved absolutely that polygamists might be members of the Church; and as to the third, he contends that not much harm is done to the dismissed women since in many places, they are nothing but slaves anyway. He holds that the man ought to be free to select from among his wives the one that he wishes to retain, and continue to support the others with their children.

Dean Watkins, an Anglican theologian, takes the Roman Catholic position as to the indissolubleness of marriages, but differs from it in many important particulars, in that he holds that the polygamous marriages in the Old Testament were real marriages and were regarded so by God. Before conversion, marriages do not have the quality of indissolubleness, but when people are converted, their marriage gets this quality. Therefore in all cases polygamous relations must be dissolved before baptism, but he also holds that a man may select from among his wives

the one whom he prefers. All believing wives of a non-believer may be baptized, but when a man becomes a Christian he must send them all away but one. The dismissed women may not re-marry.

Warneck, the German scholar, makes a sharp distinction between polygamy and concubinage. The former gives the woman legal status, and therefore her children are legitimate. The causes that are responsible for polygamy are numerous and hence it has many forms and the moral characteristics vary. However undesirable polygamous marriages may be, neither the Mission nor the colonial governments have the right to declare these marriages illegal. His conclusions therefore are that every effort must be made to terminate polygamous relationships before baptism, in order that the Church may be as pure as possible, but this must not be done in a harsh, unfeeling manner so as to leave bitter feelings. Circumstances ought to decide as to which one of his women he is to retain—the heathen woman must give way to the Christian, and the childless wife to the one with children.

A man of outstanding Christian character whose conscience does not permit him to send away his wives whom he legally married while he was still an unbeliever, and who feels that they would be exposed to grave moral peril, may be baptized, but the congregation must understand why an exception was made in his particular case.

Sir Dennis Fitzpatrick, once governor of the Punjab, approaches the subject from a purely legal standpoint. After a learned discussion he comes to the conclusion that the issue is not so much a theological one as one that has to be decided on "common sense ground", "that is to say by looking at the matter from the viewpoint of an unlearned man—by weighing against each other the various considerations, whether of justice, decency or expediency, which may be urged for or against the marriage, and striking a balance between them. He decides for the catechumenate principle, that the man shall be admitted to instruction but not be baptized and admitted as a full member to the church.

After having canvassed the opinions of various writers the author now proceeds to the still more practical aspect of the subject as found in monographs, reports of conventions and articles by missionaries in actual service.

The Hernhutters in the eighteenth century decided to baptize polygamists, but not to appoint them as helpers.

Early in the nineteenth century at a missionary conference in North India, a committee of eight members, drawn from different denominations presented five propositions, These were adopted unanimously, and later accepted at four monthly conferences, at which there were present members of the following bodies: The Church of England, the Church of Scotland, the Baptist Missionary Society, the London Missionary Society, and the American Presbyterian Mission. Later the Serampore Mission adopted the same resolutions. The fifth of these resolutions reads as follows: "If a convert, before becoming a Christian, has married more wives than one, then in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all. But such a person is not eligible to any office in the Church. In no other cases is polygamy to be tolerated." The secretary adds "The whole proposition, besides being supported by Scripture, is so consonant with our natural sense of justice that it almost proves itself." Later they went even farther than this and added, "In case of polygamy antecedently to conversion, the husband is bound to retain and provide for all his wives as such, unless they choose to take advantage of their own law." Also, in the early days of Protestant Missions in the East Indies, the West Indies and British India, the demand that a polygamist send away all his wives but one, was not made a condition of baptism. They adopted what the author calls the legitimatizing practice.

But just as early the very opposite procedure was adopted in South Africa, where the annulment practice was in use. The well-known Bishop Colenso's writings are of special interest because he was the first in those regions to defend the legitimatizing practice as opposed to the annulment practice. His arguments are somewhat as follows:

Though Christian monogamy is the highest form, still the Old Testament proves that plural marriages were lawful, for adulterers were punished with death, while the law regulated polygamy (Deut. 21:15, 16). Christ's teaching about divorce was addressed to people among whom there must have been polygamists, and they must have understood him to forbid them to divorce their wives.

Titus 1:6 refers to men who had more than one wife. Sound sense and the sense of justice forbids the divorcing of all women but one. Without the Apostle's permission, we would have demanded that believers leave their unbelieving partners, and the Old Testament proves that the additional wives were really married.

To force an honest polygamist to divorce his wives is to attack his feelings of justice and duty with reference to his wives.

The question as to which wife is to be kept offers endless difficulties. What is to become of the dismissed woman and her children?

The positions of Bishop Colenso were sharply attacked by two South African bishops and several missionaries. They were not impressed with his illustrations from the Old Testament and contended that these no more justified polygamy than the sin of Noah justified the drinking of too much wine. And as to the sacredness of heathen feelings on this subject, one might as well say that the widow-burning in India was too sacred a custom to be interfered with. Promises made in times of ignorance are not binding, and moreover, the Kaffir women are usually but too glad to obtain their freedom. If the Church holds that these marriages made before conversion are sacred, then we must teach the converted women of a heathen husband that the law of God requires them to be tied to a polygamous husband for all their lives. Such were some of the answers made to Bishop Colenso. But the above debate was mostly confined to South Africa, with its own peculiar type of polygamy.

We recall how different the attitude was in North India.

The types of polygamy differed. While in South Africa it was a loose kind of affair, in India marriage is a deeply religious matter so that the divorced, or dismissed, woman occupies the same position as a widow. At a conference in North India in 1862 the sentiment was still very much the same as that which obtained in the early part of that century. One of the speakers expressed his strong abhorrence of the practice which permitted a polygamous convert to divorce all his wives and then marry a Christian woman. That, he maintained, was real polygamy. At another conference at Calcutta a speaker pointed out how cruel and unjust it was to cast out these women to be condemned to lifelong widowhood with all its sufferings. A writer of those times who strongly opposes the legitimatizing practice admits that he had circularized some sixty missionaries in India, most of whom admitted that they would baptize polygamists under certain circumstances. But the writer himself fears the effects that practice might have on the native churches, and even goes so far as to argue against the catechumenate practice, as introducing a confusing third class into the Church.

All these discussions had as their result that at an Anglican ecclesiastical meeting in 1886 a motion was made to bring the matter before the Lambeth Conference. This motion passed, but a suggestion that a special committee of learned men be appointed to make a thorough study of this question unfortunately went by default. The news that the matter was going to come before the Conference provoked considerable discussion in the various Mission fields, but again the answers given differed widely, for these were determined by the different forms of polygamy and divorce that obtained in different parts of the world.

The subject finally came before the Lambeth Conference in 1888. Because, as noted, the suggestion that a thorough study be made of polygamy had gone by default, the author thinks that the subject was treated very inadequately. The committee had to do its work in the midst of a conference busy with all kinds of other questions. There was no time

for adequate preparation or research. Also, on the special committee to deal with this matter there were four bishops from South Africa and only one from India, so that we could know beforehand what the nature of the report would be. The discussion during the meetings of the committee were reported to have been not very satisfactory and they ended abruptly. The propositions carried in the committee with a vote of fifteen to ten.

Here follows the gist of the resolutions:

1. Polygamy is inconsistent with the law of Christ.

2. They cannot find that either the law of Christ or the usage of the early Church would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion. (Quoted *in toto.*)

3. They recognize the hardship that may result, but lay down no rules of procedure.

4. The catechumenate practice is advocated. Inquirers are to be given Christian instruction, but they are not to be admitted to baptism while they have more wives than one.

5. The wives of polygamists may, in some cases, be admitted to baptism.

6. Every effort must be made to make any suffering that may be caused, as light as possible.

7. The committee deprecates any course which tends to impair the validity (within their own sphere) of contracts undertaken prior to conversion, so far as these contracts are not inconsistent with the laws of Christ.

The foregoing were the main resolutions.

If we keep in mind the dominating position of the Anglican Church in the English-speaking world, her leadership in International Missions, her influences even in the non-conformist churches in these matters and the fact that these resolutions were adopted by the Lambeth Conference, we begin to realize the far-reaching effect of these resolutions. They will not be easily rescinded.

The author, after a careful survey of the resolutions,

comes to the conclusion that not as much was accomplished as appeared at first. The question as to what constitutes the essence of marriage was left undetermined, and it is only by inference, from the fact that believing wives of a polygamist may be baptized, that we learn that heathen marriages are considered to be legally binding, also with reference to wives beyond the first.

With reference to this last point, at an Anglican Missionary Congress in 1894, Rev. F. W. Pillar read an essay in which the following positions were maintained: The Christian law controls the Christian. If more than one woman lives with a believer she cannot be baptized since she is only a concubine. But we dare not say that the heathen law of marriage is subject to the Christian law of monogamy, for in that case all occurrences of polygamy in the Old Testament would have been cases of adultery, whereas, in point of fact, the Scriptures treat them as real marriages. Hence we may consider a believing woman married to a non-believing polygamist as really married and can therefore baptize her.

Since the resolutions of the Lambeth Conference were not legislative for the Missions, they did not stop all debate. Several influential men continued to plead for the legitimatizing practice. When these were accused by their opponents of subordinating the rights and the moral welfare of society to a sentimental concern for a few individuals, Lord Stanmore countered with, "It is not for the sake of the individual that we wish for a more lenient view to be taken of polygamists. It is for the sake of justice and for the sake of those that look as educated men—Hindus and Mohammedans—must look to the natural laws of right and wrong."

During 1894 an important article appeared in the *Presbyterian and Reformed Review* which argued against the annulment practice on the grounds of Presbyterian Church policy. It was argued that the only requirements for church membership were a creditable profession and love and obedience to Christ. The writer then contends

that we cannot prove that it is contrary to the law of Christ for a polygamist to retain his wives after conversion. "How can we assert, as we must on the principles of New Testament ethics, that it is the duty of the Government of India, for the present, and to avoid worse wrongs, to maintain the abiding validity of non-Christian polygamous marriages and yet to teach a Hindu or a Mohammedan convert that it is his duty, immediately upon conversion, to deny that validity, defy the law and repudiate all his wives but one?"

The thought on this subject among the German missions was not always the same, owing to the different conditions obtaining in the various fields. At a conference of the Dutch missions at Batavia, one of the speakers pleaded for the legitimatizing practice on the ground that the missionary had to recognize marriages which had once been legally entered upon: to dismiss women, who wanted to become Christian with their husband, was to expose them to adultery. He was opposed by another speaker of totally different views: before baptism all women but one have to be sent away. In selecting the woman who is to remain, the welfare of the woman must be consulted first of all. It might even happen that all the Christian women would have to be sent away, leaving only a Mohammedan woman as the legal wife! But the Conference was not convinced by his arguments and adopted the following resolution. "The Conference deems it unwise to urge a Mohammedan, who wants to become a Christian, to send away all his wives but one before his baptism."

At the Sixth Netherlands Mission Conference, held at Amsterdam in 1892, J. L. Zegers, a retired missionary, contended that such marriages of polygamists before conversion may not be annulled. (Bishop Colenso argued the same way when he maintained that Christ's prohibition of divorce included polygamous marriages.)

When this was made the subject for discussion at the General Synod of the Reformed Churches in the Netherlands in 1899 they appointed a committee of three prominent theologians, Prof. Dr. F. L. Rutgers, Ds. J. v. Andel and

Ds. H. Dykstra. The committee reported that they had not been able to get much guidance from the practice of the Church in previous ages, so that they had been forced to confine themselves to the teachings of Scripture on this subject: and in them they had not found sufficient grounds to embolden them to deny baptism to a converted polygamist. (We note that just as the Lambeth Conference committee could not find warrants in the Scriptures for permitting the baptism of a polygamist, so this committee could not find any warrant for not baptizing him.) Hence the following resolution was adopted: "In case a heathen desires to become a member of the Church by baptism, one may not make as a condition of such baptism that he put away all his wives but one, but the matter must be left to his own conscience."

The writer devotes the last twenty pages to a review of the practice of a few of the most important churches and missions with reference to legalized polygamy. This makes interesting reading, but does not lend itself easily to a review. There is nothing new to be added to what we have already learned, and the decisions consisted in accepting or rejecting some of the solutions mentioned before. Practical considerations, rather than theoretical, exercised the chief influence on the decisions. Practices differed because circumstances differed. On the whole, there was the least objection to the baptism of converted polygamists in China. There Nevius and even Hudson Taylor, advocated it. In India there was not the same consensus of opinion. While some favored the annulment or catechumenate practice, others, seemingly the majority, moved by the sad, cruel lot that awaited the dismissed wives, favored the legitimatizing practice. But in South Africa almost all the missionaries were strong advocates of the annulment practice.

Dr. Esser concludes his treatise with a quotation from an article by Rev. J. L. Stuart of the Southern Presbyterian Mission in China, which is as follows:

"Always try to change the relation when it is not in

accord with the principles of the Bible, but when this cannot be done without violating some other Bible principle, let it stand, and treat the person bound by it, as not a free agent and not morally responsible in that particular respect. Receive him on condition that when he or she shall become free, he or she will use the freedom and conform to the law of God. The gospel teaches men to do right, but not right in one direction at the expense of right in another direction."

Résumé

In order to exhibit more impressively the widely differing answers equally devoted scholars have given to the apparently simple question, Shall a converted polygamist be admitted to membership in the Church?, we have placed some of the answers to this and some of the related questions together.

How are we to regard polygamous marriages?

1. All marriages between non-Christians are void. When they become Christians, they have to be re-married.

2. Only the first marriage is legal—the subsequent marriages are not marriages at all, but cases of adultery. (Roman Catholic view.)

3. The first marriage is the most important, but the other marriages are of a lower degree.

4. The marriages of a polygamist to his wives are equally legal and binding.

What course of procedure shall the Church take with reference to the converted polygamist?

1. He must dismiss all but his first wife.

2. He must dismiss all but one of his wives.

3. He may be admitted to full membership while being permitted to retain all his wives. He is not to occupy an office in the Church.

4. He is bound to retain all his wives upon being admitted to the Church. Only, he is to hold no office.

5. He may not be accepted as a catechumen.

6. He is to be accepted as a catechumen, but he may not be baptized or partake of Communion.

7. He may be accepted as a catechumen and may be baptized, but he may not partake of Communion.

What is to be the procedure in case of the annulment practice?

1. He divorces all his wives but the first one. The others must be helped to find lawful husbands.

2. He may retain any one of the wives that he prefers; the believer must be given preference to the non-believing woman, and the woman with children must have the preference over the one without children.

3. He may dismiss all his wives, if they are non-believers, and marry a Christian woman.

4. The man is to continue to support the divorced wives, and these women are not allowed to re-marry.

What is the status of believing women, married to a polygamist?

1. Only the first wife may be baptized; the rest, since they are merely concubines, may not be baptized, even though they are converted.

2. All the believing wives of a polygamist may be baptized and continue to live with him as long as he continues to be an unbeliever. If he is converted, he must send all but one away.

3. They *may* continue to live with him as his wives after his conversion, as members of the Church, together.

4. The believing wives *must* continue to live with the converted husband, as members of the Church. For him to send them away or for them to leave him would be practicing divorce, which is forbidden.

View of Titus 1:6 and I Tim. 3:10.

1. It prohibits a widower, who remarries, to hold an office in the Church.

2. It prohibits a man who divorced his wife before conversion and married another wife, to hold office in the Church. The first marriage was indissoluble.

3. It prohibits members of the Church, having more than one wife, from holding office in the Church.

Bahrein, Arabia GERRIT J. PENNINGS.

THE PROPHET OF ISLAM[1]

Several volumes of this type have appeared in recent years from the pens of Indian Muslims with the intention of presenting to Western readers a picture of the Prophet of Islam as he is seen by believing Muslims. This is often quite frankly stated to be a counterblast to the unfavourable pictures of the Arabian Prophet given in the books of Western scholars.

These books all have this in common, that they look at the Prophet through rose-coloured spectacles, and that their standard of comparison is the picture of the Jesus of the Gospels. All those elements of the old *Sira* that are out of harmony with this standard are either passed over in silence or elaborately explained away, and great energy is displayed in demonstrating that all the characteristic elements of the Gospel picture are to be found in Muhammad.

The picture of the Prophet in these books is thus a very different one from that which appears to us in the early Arabic biographies. The authors of the *Sira* gloried in the Prophet's battles with his enemies, and found his prowess with women a natural accompaniment of his office. These Indian biographies spend much space in attempting to show that all the wars of the Prophet were wars of defence, and that his numerous marriages were dictated by motives of policy or charity.

M. Jairazbhoy writes with great enthusiasm and obvious sincerity. In his Foreword, the Agha Khan introduces him as a Muslim of Bombay who is noted for his charities in his community, and who has recently donated largely towards the founding of Chairs of Science and

[1] Muhammad, A Mercy to all The Nations: Al-Hajj Qassim Ali Jairazbhoy; with a Foreword by His Highness the Agha Khan: Luzac and Co., 7/6d. net.

Philosophy in the Aligarh Muslim University. From certain hints in his book one might judge that he belongs to the Shi'a group, and he certainly has drunk deeply at Ahmadiyya sources.

Western students familiar with the original Arabic sources, will of course take exception to hundreds of his statements, and dispute his interpretation of a great many passages from the *Qur'an* and *Hadith.* Indeed they will not infrequently find themselves at a loss to discover the source of a great many dicta he puts in the mouth of the Prophet but which are strangely unlike the material found in the canonical collections of Tradition. To the Western student the main interest of the book will lie in the picture it gives of a modern pious Muslim's conception of his Prophet. It has neither the scholarship nor the frankness of Muhammad Essad Bey's work on Muhammad, but it probably represents more faithfully the attitude of the great mass of Muslims of our day, and it is both interesting to us and important for us to know how the Prophet is regarded by his own followers.

Even when we read the book with this sympathy, however, its effectiveness is spoiled by certain glaring defects:—

(i) *Its gross exaggerations.* Examples of this abound. E.g., p. 211: "The success he achieved is unique, for never in the history of the world had any person till then seen in his lifetime the accomplishment of his mission." Any schoolboy could probably mention a dozen cases to disprove the uniqueness of this. P. 216: "Such was the spirit which we find in no other religion. A Muslim needs no ceremony, no secluded place in which to supplicate before his God." It would be an easy matter to quote passages from Jewish, Christian, Buddhist, Jain and Zoroastrian writings which teach that no ceremony and no secluded place is necessary for the supplicating of God, and one on the other hand remembers the Mecca pilgrimage where the supplications of Islam are very much in secluded places and governed by ceremony. P. 230: "The

Muslims are the founders of the Physical Sciences," as though there were not notable achievements in Astronomy, Mathematics, Optics, Mechanics, etc., by the Greeks even in pre-Christian days. P. 344: "the very first injunctions touching the respect due to women, especially mothers, were given by the Prophet of Islam," although Moses included in his ten commandments "honour thy father and thy mother," and scores of examples could be found in pre-Islamic religious writings inculcating love of and respect for women, and especially mothers. Gross exaggerations such as these, which occur on almost every page of the book, do not help the argument, and indeed tend to make it ludicrous.

(ii) *Its distortions.* In order to make the Prophet appear the brighter, his background is painted as black as possible, and other religious figures put in an unfavourable light. Just let us take two examples. Chapter I is devoted to the state of Arabia before Muhammad, which is described as one of almost unrelieved blackness, corruption and brutality. Now those of us whose task it is to study that pre-Islamic period know that this picture is utterly false. There was ignorance and cruelty and corruption, but there was also culture, refinement, goodness and virtue, and of its evils there is nothing that we cannot more than parallel from the literature of Arabia under both Umayyads and Abbasids. Again on p. 90 in an endeavour to prove that the Prophet returned blessing for cursing, he says "This incident alone would place him on a pedestal of a height to which no Prophet has attained, for we see in the lives of them that they all, even including the Prince of Peace—Jesus Christ—cursed and invoked the wrath of God on those who ill-treated them. Not even fig trees escaped." It is curious that he should record the fig tree and forget all the rest of the Gospel story including the words from the cross, and equally curious that he should overlook those many passages both in *Qur'an* and *Sira* where Muhammad calls down choice curses on his enemies and demands the death of those who had made

mock of him. Distortions of this kind serve no good purpose.

(iii) *Its uninformed polemic.* We must confine ourselves to one example. The Preface begins with a demonstration of supernatural knowledge being vouchsafed to the Prophet. The example chosen is Sura x, 92 where Allah is represented as saying to the drowning Pharaoh, "But we will this day deliver you with your body that you may be a sign to those after you." On this he says:—

"This passage from the *Quran* has reference to the death of Pharaoh near the Red Sea, while in pursuit of Moses and the Israelites, and states that his body was not lost in the sea, but cast ashore, and afterwards embalmed and that this should, in due course, be made known to generations to come. The Bible makes no mention of it, nor do we find anything about it in any book of history. Recently, however, among the mummies in Egypt, the body of Ramses II, who has been identified with the Pharaoh of Moses, has been discovered. Here is a clear proof of the supernatural knowledge which was vouchsafed to the Prophet through the revelations of the *Quran*, and the possession of such rare knowledge of the unseen itself goes far to substantiate the truly divine aspect of his mission. The prophecies of the Bible. . . . are all more or less ambiguous in these terms: but the above quotation from the *Quran* is precise and direct. Curiously enough, criticism of the *Quran* has been based upon this very verse, the critics averring that it was nothing but an ingenious story quite devoid of historical truth. The recent discovery referred to has again justified the words of God."

On which let us remark, (i) that so far from being found in no book of history, the story that Pharaoh was not lost in the Red Sea is a very well-known Rabbinic legend to be found in half a dozen sources. Even Rodwell, whose translation of the *Qur'an* M. Jairazbhoy possesses, has references to them in his note on the passage, and if he will not accept Rodwell, he can find the story in Ginzberg's *Legends of the Jews,* vol. III p. 29. (ii) There has been no recent discovery of the body of Ramses II. It has been long known and in former days was on exhibition in the Cairo Museum. (iii) It is only a theory that Ramses II

was the Pharaoh of the oppression, a theory with which many scholars do not agree, but even if it were true, it was not Ramses II who would have had the adventure at the Red Sea, but his successor Merenptah. (iv) the discovery of the mummy of Merenptah has in it no element of "sign" for there is nothing in the Biblical account which says that Pharaoh was not recovered from the sea, embalmed and buried; (v) to anyone who compares the *Qur'anic* verse with the text of the Rabbinic legend abovementioned it is clear as daylight that the "sign" refers not to the recovery of an embalmed mummy but to the witness of Pharaoh.

To the reviewer the most interesting part of the book is the appendix, where the author gathers proofs that the coming of Muhammad was foretold in Jewish, Christian, Hindu and Zoroastrian Scriptures. The original texts are quoted with translations. The O. T. passages are Deut. xviii:15-18 and Isaiah xxi:7 which have been clipped from a Hebrew Bible and photographed. By a similar process are reproduced the Paraclete passages from the Gospel of John (both Hebrew and Greek being taken from the Bible Society's edition). The Sanskrit passages are from the Bhavishya Purana and the Atharva Veda, and the Iranian passage from the Desatir.

One frequently hears one's Muslim friends claim that their Prophet was foretold in earlier Scriptures, but they are always exceedingly vague as to where these prophecies are to be found. Here, however, we are given the prophecies with both original texts and translations. Unfortunately an examination of them proves disastrous. The only one that has even a colour of plausibility is the first.

The passage in Deuteronomy reads—"A Prophet will Jehovah thy God raise up unto thee from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." The argument is that the brethren of the Israelites were the Ishmaelites, and Muhammad is the only Prophet from the sons of Ishmael, therefore the Prophecy must refer to him. Of course the passage is referring not

to any individual Prophet but to the Prophetic office, which was to supersede the diviners and soothsayers, and "of thy brethren," here as elsewhere, refers to the Israelites, but the suggestion that the passage refers to a coming ideal Prophet is plausible.

Isaiah xxi:7 he translates as "He saw two riders, one of them was a rider upon an ass and the other a rider upon a camel, he hearkened diligently with much heed." The two riders he says were restorers of the true worship of God, the rider on the ass being Jesus, and he on the camel being Muhammad. Unfortunately the translation is impossible. It is a prophecy of the destruction of Babylon, and reads—"Go, set a watchman: let him declare what he sees, and when he sees a troop, horsemen in pairs, a troop of asses, a troop of camels, then let him hearken, hearken with great heed." The troops, apparently, are those of the Persians coming to destroy Babylon.

On the Paraclete passages he says—"We have not the least doubt that the word Perikalutas rendered in English as Comforter was not the one uttered by Jesus Christ, but that it was Parakletos meaning Illustrious or Renowned, answering in every respect to the Arabic word Ahmad." Here he has got the matter back to front. The word in the text is Parakletos which means Comforter. Had the word been Periklutos (his Perikalutas) it might have been translated Illustrious or Renowned, but the word Periklutos occurs nowhere in the New Testament. The change between these two words was suggested by Christians ages ago as a possible explanation of the words in Sura lxvi:7. Had M. Jairazbhoy looked into the Syriac version he might have found a more colourable argument.

However, we go from worse to worse. The first Sanskrit passage he quotes is from the Bhavishaya Purana, a writing of the thirteenth century A.D., and the second is from a very late addition to the Atharva Veda, of uncertain date, but whose reference to a "man of praise" can from the context have no possible reference to Muhammad. Finally the Desatir (Dasatir), which he calls the

New Testament of the Parsi religion, and claims to have been ever in the hands of the Parsis, is an Isma'ili production, occurs in no catalogue of Pahlavi writings, was never heard of till the eighteenth century, and is characterised by Prof. E. G. Browne in his *Literary History of Persia,* vol. 1, p. 53, as "one of the most impudent forgeries ever perpetrated." It would be very interesting to know who provided the author with what he prints as the "Original Pahlavi" of this passage, and which is not even in Pahlavi script.

The author's fellow-believers will very likely give his book the favourable reception foreshadowed by the Agha Khan in his introduction, but it may be doubted whether, for all the author's obvious enthusiasm, his book will recommend itself to judicious readers in the West.

ARTHUR JEFFERY.

Reprinted from *The Egyptian Gazette,* Cairo.

DR. ALPHONSE MINGANA

The ranks of Orientalists have lost a distinguished scholar in the death of Dr. Alphonse Mingana on December 5th, 1937, in Birmingham, England. Son of the Rev. Paul and Marie Mingana, he was born near Mosul, December 23rd, 1881. He was successively student and teacher in the Syro-Chaldean Seminary at Mosul, being Professor of Syriac from 1902 to 1910. For his contribution to scholarship during this period he received the doctorate of divinity.

From 1913 he made his home in England. In that year he made personal contact with Dr. Rendel Harris, then Director of Studies at the Woodbrooke Settlement, Selly Oak. Here he remained until 1915, in which year he married a Norwegian lady who, with their son and daughter, survives him. His choice of England as his home was confirmed when in 1920 he became a naturalized British subject.

In 1915 he removed to Manchester, having been invited by Dr. Henry Guppy to join the staff of the John Rylands Library. Here he eventually became Keeper of the Oriental Manuscripts, a post he only relinquished in 1932 on returning to Birmingham to

become Curator of the Mingana Collection of manuscripts in the Selly Oak Colleges Library there. This Mingana Collection was the result of that happiest form of literary patronage which is genuine cooperation. Mr. G. Woledge, librarian at Selly Oak, has written in the *Library Association Record*:

"In 1924 began the remarkable alliance of Mingana's unique combination of talents—his scholarship, his ability as a linguist, his knowledge of the East, and his flair for collecting—with the munificent and understanding patronage of Dr. Edward Cadbury, Chairman of the Central Council of the Selly Oak Colleges. Mingana made three journeys to the East, in 1924 to the Mosul district, in 1925 to Kurdistan and Upper Mesopotamia, and in 1929 to Egypt and the Sinai Peninsula; he succeeded in assembling for Dr. Cadbury an amazing collection of Oriental manuscripts. The Syriac section is surpassed in number only by that of the British Museum; the Christian Arabic section only by that of the Vatican; the Islamic Arabic section is large; there are a few manuscripts in other languages."

The collection drew distinguished visitors, among the most recent being a group from the Yemen, who were in England officially for the Coronation in May, 1937. They were the Emir Saif-ul-Islam, second son of the King of Yemen, and his entourage which included two Islamic divines, Sheikh Abbas bin Ishaq, Chief Justice of Yemen, and Kadi Ali Amri, sub-governor of Hodaidah. In 1933 Dr. Mingana issued the catalogue of the Syriac manuscripts in the collection, and in 1936 that of the Christian Arabic section. "At the time of his death," writes Mr. Woledge, "he had almost ready for publication a catalogue of additional Syriac and Christian Arabic manuscripts, and had made some progress with the larger task of cataloguing the Islamic Arabic ones." His catalogue of the Arabic manuscripts in the John Rylands Library appeared in 1934.

While the collecting and cataloguing of manuscripts was perhaps his outstanding contribution to Oriental scholarship, preparing the way for others to study the rich material he thus made available, yet his editing of a number of texts in the course of this work was often an exciting experience for scholars. Some of these texts appeared in the *Bulletin of the John Rylands Library*, and were collected into several volumes of *Woodbrooke Studies* (in which alone the latest texts appear). Of particular interest to readers of this *Review* were the discovery of Ali Tabari's "Book of Religion and Empire," a Moslem apology against Christianity, dated about 850 at Bagdad; and of a charter of protection granted the Nestorian Church in 1138 by Muktafi II, Caliph of Bagdad (copies of which were supplied by the British Foreign Office to its agents in

the East). Perhaps one of the most startling of his discoveries in the Moslem field was that made public in an article in the *Bulletin* of January, 1925, "An Ancient Syriac Translation of the Koran." His pages in the *Encyclopaedia of Religion and Ethics* on editions and translations of the Koran were, of course, written before this. Professor J. R. Coates of Selly Oak has called attention to Dr. Mingana's article in the *Bulletin* of January, 1927, "in which he shows to what a large extent the vocabulary of the Koran is indebted to Syriac; thus the word 'Koran' itself is just a Syriac word meaning the 'lesson' read in Christian worship."

While the loss to scholarship is irreplaceable, Dr. Mingana's passing has left bereaved those who knew him as a man and a friend. His greatness as a scholar was accompanied by a delightful simplicity of heart. He shared most happily in the social life of the staff at Selly Oak; his contacts with students and missionaries were rarer, as he only occasionally lectured, but when he showed to these groups some of the manuscript treasures, as he regularly did, he always gave of his best, and was deeply appreciated. He neither sought high honor nor pretended to ignore it when given. Thus, when after his discovery of a lost Commentary of Theodore of Mopsuestia his text was done into Latin for the Vatican, he reported the matter as if "in the course of business."

He found a congenial spiritual home in the fellowship of the Society of Friends. Professor Coates says: "In *Woodbrooke Studies*. Vol. VII, pp. 71f., writing on an East Syrian mystic, he refers to the Quaker doctrine of the 'Inner Light' in a way which shows the nature of his own faith. He was latterly a regular attendant at the Northfield Friends' Meeting, Birmingham."

The world of scholars will progressively appreciate the value of his work; his friends had already made their discovery of his worth.

C. P. Groves.

BOOK REVIEWS

The Making of Modern Turkey. By Sir Harry Luke. London, Macmillan, 1936. pp. viii, 246. 10/6.

The British Empire has been well served by the able men who have represented it in the Near East. Among these may be mentioned Lord Stratford de Redcliffe and Lord Cromer, Sir George Young and Sir Edwin Pears. To this succession belongs Sir Harry Luke, who, since 1904, has been well acquainted with the Near East in various capacities. He has produced a book in which he has amassed a great deal of material. It should be read carefully, as otherwise a casual reader might miss points the author has compressed. The book is noteworthy also for its unbiassed character.

Sir Harry deals with the miracle of modern Turkey. He shows how this new nation came into being, and links the Ottoman period with the Byzantine Empire which preceded it. The Ottoman Empire was the heir of Byzantium, and was so meant to be. This fact has rarely been recognized. It continued, as far as was possible under Turks who had little of the civilization of Byzantium, its court, its pageantry, its seclusion of women to some extent (p. 222), the wearing of the Greek fez (p. 220) and the capitulation and Millet privileges granted to other nations. The Millet System, however, was on a larger scale, because the recognized communities under the new Empire were more numerous. These Millets enjoyed particular privileges. They were nations within a nation, and, despite their protests about the evil of their lot, they had advantages which they were not willing to give up. This situation made it impossible for the Ottomans to attend to their own peculiar heritage, because much concern had to be given to these subject nationalities. The whole Millet System has received scant treatment hitherto. Sir Harry's account is the best, to date, and is careful and dependable. His chapter on this subject is a most important part of the book.

The book, because of compression of material, suffers somewhat. For example, on p. 69 it speaks of "minor and fleeting schisms." Until the fifth century Marcionism, Donatism, and Arianism could not be so described. Although Eutychians (Armenians) and Monophysites belong to the same group, it is not made clear (p. 69) that there is a distinction between them. It is said (p. 76) "The Orthodox Church does not differ fundamentally from that of Rome in doctrine." But it does. The author seems to have allowed himself to be misled because of external resemblances, or propagandist Roman Catholic sources, such as Fortesque (p. 74). An important difference in doctrine has to do with the theory of the Church. This very fact

was proved by the presence and full cooperation of the Orthodox delegation at the 1937 Ecumenical Conferences at Oxford and Edinburgh. On the other hand, on pp. 76-78, the book states ably and succinctly what the Orthodox Church is.

The last chapters on the Young Turks, the Transition, 1918-1924, the Reform of the Law and of the Language, and, finally, the Last Break with Byzantium, are of utmost importance to the historian and others interested in the Near East. This is indeed a valuable book.

Hartford, Conn. P. E. Shaw.

A Venture of Faith. By Sir Francis Younghusband. E. P. Dutton & Co., New York, 1937. pp. 287. $3.00.

The author of this book is a soldier and explorer. His service for his government took him to Lhasa, across the Desert of Gobi, to India, and to South Africa. In 1936 he organized at London a religious congress attended by Hindus, Moslems, Christians of various denominations, Jews, Buddhists, and others. In this book, Sir Francis gives an intimate account of the whole proceedings. All the religions were placed on the same level, the attitude being that religions should unite us and that a missionary should not convert, but contribute. This is well illustrated by a quotation from page 265: "This will mean that we shall have to amplify our religion to meet expanding requirements. We shall need greater religion. Not *a* greater religion, not any *new* religion. But greater Christianity, greater Hinduism, greater Islam." Among the author's personal conclusions we may note a few: (p. 266) "In the life of Christ there is a sense of humanity, of compassion, of joy and gladness, of peace and good-will towards men which endears it to me"; (p. 268), "Jesus was the very embodiment of the essential spirit of the universe—the very incarnation of God." Once more the author's purposes may be cited (270): "Then our aim will be not to conquer the world but to win it—and win it not for Christ but for God. And if that be the aim of Christians, then Hindus, Buddhists, Muslims will readily join with them." In other words, the writer is of the opinion that all religions are equally able to reach the same objective or goal.

Princeton, N. J. Henry S. Gehman.

Arabic Grammar: Inductive Method. By E. E. Elder. American University at Cairo School of Oriental Studies Cairo, Egypt. pp. 350. Cloth bound, $2.00 (8s.) plus postage, 40 cents (1s.8d.).

Classical Arabic is the written language of areas in the Near East which have a population of perhaps 50 million people. Beyond this area the Arabic language is known as the sacred tongue as far as Northwest China and South Africa. Although divided into various dialects, it is one of the world's great living languages through the spread of Islam and its Book.

The author of this new and excellent grammar has had many years of experience as a missionary and as superintendent of Arabic studies at the School of Oriental Studies of the American University in Cairo, Egypt. His knowledge is not only theoretical but practical;

he knows the difficulties of the average student and tries to meet them. This book differs from other Arabic grammars in two respects. It emphasizes the importance of learning Arabic from connected speech as a living language. The sentence is considered as the basis of the language. After a few lessons by the direct method of question and answer and simple dialogues, a series of Arabic prose selections has been used as a basis for the inductive study of Arabic grammar. These selections are drawn from different periods of Arabic literature, with some passages from the Beirut Protestant version of the Bible, and from the Koran, but the emphasis has been placed on the modern Arabic of today. To this end, articles on various subjects from Arabic newspapers have been adapted as a means for explaining grammatical structures.

A second difference is that in the grammar sections Arabic terminology has been used instead of the Latin terms, nominative, accusative, genitive, subjective, etc., which do not accurately apply to the phenomena of Arabic construction. Instead of long lists of verb forms, sentences are given which may be used as the basis for class conversation drill.

The spirit of nationalism which dominates many of the Near Eastern countries today is not only aiming to do away with illiteracy in these countries, but is also magnifying the place of Arab culture; for this reason the study of Arabic has become more and more necessary for foreigners living in Egypt, Syria, Palestine, Iraq, and Arabia.

The author remarks in his preface, "Because it is not the colloquial language of North Africa, Egypt, Palestine, Syria or Iraq, nor used as the means of conversation except occasionally among a very few, the classical Arabic is treated in most Western grammars only as a written language. But any one who inspects schools, listens to public addresses, attends religious services, tunes in on the radio or hears a newspaper read, or is in fact connected in any way with public life in Arabic-speaking lands, will know that it is spoken as well." This statement is true, nevertheless we wish that the terminology in the body of this book were not a cross between English and Arabic. Such expressions as "*Nasbating* and *Jazmating* particles," and " 'Kan' and its Sisters" are neither euphonic nor especially helpful. We would also call attention to the fact that the English translations of excellent Arabic examples given in the text are often far from accurate, and the style is weak. For example, on page 287 there are six grammatical mistakes in the first paragraph. Although there are blank pages for notes and vocabulary, the book has no index and some unfortunate errors occur in the Arabic text, some of which have been corrected after printing. S. M. Zwemer.

Arabica and Islamica. By U. Wayriffe. Luzac and Co., London, 1936. pp. 401.

This is an extraordinary book. In the preface we read that the author (who is unknown to us) does not claim erudition and that the contents consist of "translations, sketches and essays of suggestive interest". They certainly do. A sub-title might be: A Clever De-

bunking of the Language, History, Literature and Religion of Islam, by one who is himself no mean scholar. The author knows his subject, has a sense of humor, and introduces one to Islamics from a new angle. Some of his statements will discourage the beginner in Arabic: "It is doubtful whether anyone has ever mastered the Arabic plural or the Arabic verb . . . . . A thorough conscientious student of Wright's grammar might well become a candidate for a madhouse, as Mark Twain described a student of the comparatively easy German language."

"Arabic literature", he says, "begins with the poems of about, and not long before, the rise of Islam. They sound magnificent, but without the help of commentaries are largely unintelligible even to highly educated natives, and the commentary sometimes itself requires a commentary." Again, "There is no drama in Arabic. Leaving aside the early poems as too difficult, one would naturally be inclined to attempt the Koran, which is not on the whole difficult, though it has many ambiguities and hard words. It is found impossible, however, to read much of the Koran at a time, so incoherent is it, and often so soporific. It is, in fact, not as a rule read but recited in parts and used for liturgy. It is also consulted in order to ascertain dogmas and legal doctrines, or rather the origin of such dogmas and doctrines."

The Mecca surahs, he tells us, contain "Bible and rabbinical stories told in a jerky inconsecutive manner and often very incorrectly." In general, the character of the book is described as follows: "The verses are bound together within themselves by the delicate rules of Arabic grammar, *'oona'* and *'eena'* being frequent sounds within the verse. Such verses when recited or read with their booming (as *oōn ān*) or shrill (as *een*) endings, or the *ā* ending, and with their solemn meaning, give, quite apart from any question of consecutiveness or relevance or clearness of narrative, a moral, intellectual and artistic satisfacton, and even the sophisticated westerner can sometimes read some pages on end without excessive weariness and feel the might of the Koran."

In regard to the life of Mohammed, we refrain from quotation, but agree with the author when he says: "Without precise knowledge of the details, we may still wonder at and admire the frankness of the pious Moslem historians about the human and inhuman traits in this story of the founder of their religion."

Fifteen chapters in the book deal with the Traditions of Bukhari, to which the writer does full justice. There are also chapters on the Veiling of Women, on Moslem Historians and Poets, and Later Classical Poetry. Here the critic is at his best. Anyone who has tried to read Moslem history will agree that "it is often obscure, confused, inflated, ungrammatical and illogical" (p. 245). It is well that we have someone bold enough and scholarly enough to write in the vein of this author. Some things needed to be said, especially regarding the character of most Arabic poetry. "The famous ribald poet of the classical golden age, Abu Nuwas, the court jester of Harun al Rashid (*circ.* 800), some of whose poems I have read, is even said by some to be the greatest of all Arab poets. He is very difficult, and it may be doubted whether many people have read many of his poems. They

comprise a great mass of eulogies, elegies, satires, love songs, drinking songs and hunting songs. In the very insufficiently annotated Cairo edition, 1898, though the editor, Mahmud Effendi Wasif, says that he has omitted indecencies from the love and drinking songs, he has left in those songs, passages of perhaps unexampled licentiousness." Few, however, would endorse the sentence with which this interesting volume closes: "It seems not too much to say that to the Westerner, with rare exceptions, the language is unlearnable, the literature unreadable and the religion which has hitherto dominated most of the literature unacceptable." S. M. ZWEMER.

Excavations at Tepe Hissar Damghan. By Erich F. Schmidt—with an additional chapter on the Sasanian Building at Tepe Hissar by Fiske Kimball. Publications of the Iranian Section of the University Museum, University of Pennsylvania Press, Philadelphia, 1937, pp. xxi+478. $15.00.

In this volume we have a very extensive report of the excavations of a prehistoric deposit, Tepe Hissar, i.e., Castle Hill, near Damghan, 361 kilometres east of Teheran; the place is almost due south of the south-eastern corner of the Caspian Sea. Professor Ernst Herzfeld had originally traced the site and suggested it for excavation. The first year's work at Tepe Hissar began July 19th, 1931 and ended with the beginning of the rainy season in November; the digging was resumed the following May and continued until November, 1932. The general organization and administration were in the hands of Dr. Schmidt, the author, who also catalogued the finds and recorded burials and part of the architecture. The volume includes a map of the Near East, many plans, and numerous illustrations of the finds of the expedition, making a total of 177 figures besides the pictures on 79 plates.

Eight levels were uncovered, which are called Hissar I A, I B, I C, II A, II B, III A, III B, III C. The Anau culture is ascribed to the New Stone Age. Hissar I A directly follows that chronologically; all of the eight levels come within the Copper or Bronze Age. II A begins slightly before *ca.* 3500 B. C. and is contemporary with the Jemdet Nasr period. I A and I B fall in the same age as the remains of Al 'Ubaid.

Of special interest to the student of religion and to the readers of this journal may be the position of the bodies in burial. With few exceptions, the skull and also the body of the Hissar I dead lay on the right side, and this burial rule was so strong that it persisted through the initial phase of Hissar II (A). During the whole period of Hissar I and as late as the transitional subperiod of Hissar II A, there was a definite rule as to the direction toward which a body should point. It appears that the face was turned toward the sun. Since most of the bodies are orientated toward the northwest or the southwest, it has been conjectured that the dead were buried in the morning and afternoon, but not at sunrise, noon, and sunset. Judging from the skeletons, few people lived longer than half a century. The body was wrapped in some garment and laid in a simple pit. Both men and women were supplied with mortuary gifts, such as pottery vessels, copper pins, daggers (with the men

only), seals or seal-shaped ornaments, beads in the form of necklaces, bracelets, diadems, belts, and anklets. As a rule, the gifts were grouped near the head and upper part of the body. At the end of Hissar II A, the burial rules were altered, showing a change of behavior toward the dead and probably suggesting a change of cult. In II B the orientation of the body and skull is ambiguous and remained so through Hissar III until the end of the prehistoric occupation of Tepe Hissar. In Hissar III, as in Hissar I and II, the arms and hands were generally left in their natural position. In one skeleton of III C, both hands hold an alabaster cup, which doubtless had been placed there after death. On account of the clasped hands, it has been assumed that in this and in similar burials interment took place before the *rigor mortis* had set in. The various skeletons with the contents of the graves are catalogued in detail, and diagrams of the position of the body and mortuary gifts are given.

Chapters IX and X are devoted to the Sasanian palace at Tepe Hissar, which Herzfeld attributes to the early part of the Sasanian period, but Wachtsmuth would place at the end of the sixth century. This building represents the only Sasanian architecture yet uncovered in northern Iran and is reproduced in figure 176 in hypothetical reconstruction.

The book goes into great detail in the prehistoric finds; thus 91 pages are devoted to a catalogue and index of the objects unearthed. It gives us a vivid picture of that early period and represents thorough and conscientious work.

Princeton, N. J. HENRY S. GEHMAN.

Hilal Munschi, Die Republik Aserbeidschan. Eine geschichtliche und politische Skizze. Berlin, 1930. pp. 84.

The author of this little monograph on a widely unknown part of the U.S.S.R. comes from that small hill country in the southeastern part of the Caucasus Mountains, which was in ancient times important as the passage between China and Byzantium, Russia and Persia, and which is now one of the chief oil districts in the world. The Turkish population preserved its desire for liberty throughout the long time of Russian dominion, until it succeeded in founding a republic (1918). The author gives an instructive description of this condensation of all national forces, particularly of cultural activities, and of the years after 1920 in which this newly created state was overthrown by the Soviet terror. HANS-W. GENSICHEN.

Congo, Past and Present. By Alfred R. Stonelake. World Dominion Press, London, 1937. pp. 202. 3/6.

This Survey presents the Position and Problems of the Christian Church and Missions in the Belgian Congo. The author, the Rev. Alfred R. Stonelake, is acquainted with the field through a long missionary experience, which has included the secretaryship of the General Missionary Conference.

This is the one area in Africa where, according to most authorities, there is no acute Moslem problem. Nevertheless, we read: "A new menace lies in the entry of Mohammedanism through Senegalese

traders who sell fetishes of professedly powerful potency to the natives." Except for this reference in the first chapter and one or two statements regarding Mohammedan handicraft, there is nothing to show that the author was conscious of Islam as a coming rival. But a study of the map shows clearly that from the east, as well as from the north, Moslem traders are invading the Congo; and according to Charles L. Crane, there are already one million in the Congo area. (Presby. Survey of Foreign Missions, Dec., 1937.)

The survey covers the geography, government, and missionary distribution of the whole area, including Roman Catholic missions, and ends with a spiritual challenge. Z.

Oriental Manuscripts of the John Frederick Lewis Collection in the Free Library of Philadelphia. By Muhammed Ahmed Simsar. The Free Library of Philadelphia, Logan Square, Philadelphia, 1937. pp. xix+248+48 plates. (Privately printed, limited edition, not for sale.)

This book grew out of Dr. Simsar's work in connexion with the one thousandth anniversary of the birth of Firdawsī. In going through the John Frederick Lewis Collection of Oriental MSS., he found ten copies of the Shāh-nāmah, which represent the largest collection of this Persian poet in the country.

In his résumé of the contents of this collection, the writer says (xi): "The collection contains 35 Arabic, 52 Persian, 10 Turkish, 3 Hindustani, 8 Sanskrit, 1 Nepalese, 4 Pāli, 1 Siamese, 11 Armenian, 1 Coptic, 13 Ethiopic, 10 Hebrew, 1 Samaritan, 2 Syriac manuscripts, and 1 Egyptian papyrus. Of the total number of 153 codexes here described, 100 are written in Arabic script and represent 4 languages. The remaining 53 are inscribed in 13 different scripts and represent 11 languages." In speaking of these MSS., Dr. Simsar says (xii): "Some will appeal particularly to the lovers of rare bindings, some to the students of miniature painting, and some to those interested in illumination or in calligraphy. The illustrations presented in the catalogue have been selected with a view to furnishing the reader with some examples of each of these particular fields." The author modestly hopes that this book will serve as a key to the study of Oriental literature, an aid to the study of art, and a manual and reference book for collectors of MSS. and for students who may desire to study a particular manuscript in the Lewis collection.

Dr. Simsar points out that this work intentionally departs from the methods of other catalogues. Thus, on page xii, he tells us what the Koran is, and again on page 1. No doubt he would admit that any one who consults his catalogue, should already know what the sacred book of Islam is.

Eighteen complete copies of the Koran are listed. One magnificent exemplar is dated May and Nov., 1764 A. D. Three copies of the Koran have Persian interlinear translations.

In rarity and importance, the author considers the Persian section of greater value than the Arabic MSS.; he notes that it contains specimens of some of the best-known calligraphers of Iran. Of the ten exemplars of the Shāh-nāmah, three are especially valuable; one is dated 1587, and another is four years later.

An Armenian MS. of the Gospels dated 1504, omits the Mark

Appendix, but includes the Adulteress at the end of John, after the red colophon, with its own title, also in red: "Things about the Adulteress." This important critical problem is not mentioned by the author in the case of the four other MSS. of the Armenian Gospels.

The collection also contains a finely written and richly decorated copy of the Hebrew Old Testament. It is written on vellum, and was completed in 1496. On page 208, Dr. Simsar writes about this MS.: "The margins of every page are decorated with beautiful ornamentations and contain the Massora Guedolah and Massora Ketana, the Keri and Ketib, the changes of letters and words, the larger and smaller letters, the codices of Ben Asher and Ben Nephtali, and other grammatical notes." Just what the writer means by *codices* in this connexion is not clear. Is he referring to readings or variants? His transliteration of Hebrew leaves much to be desired; among other things, he should have differentiated between *kaph* and *qoph*. The spelling *Guedolah* certainly appears offensive to any one who has been trained in Semitic philology. On page 209, he says that the *chapters* are separated. Does he imply that this MS. has the chapters which are of Christian origin, or is he referring to the pericopes or to the open and closed sections, which are Massoretic?

This is a very beautiful book; it is an excellent specimen of printing and book-making. The illustrations are clear and very attractive.

Princeton, N. J. HENRY S. GEHMAN.

Ali Lives in Iran. By Caroline Singer and Cyrus Baldridge. Holiday House, New York. pp. 71. $1.75.

This slender volume strives to teach children that friendship surmounts obstacles of antagonistic creeds and different racial habits. The interesting descriptions are marred somewhat by redundancy of expression. The exposition of the different faiths is weak, ineffective and inadequate, e.g.: "Cyrus strongly believes that Mazda is the One and Only God—that Zoroaster was the Best and Wisest Teacher who has ever lived, and that Avesta is the One and Only Holy Book in the world." A change of the proper noun suffices to describe each religion, thereby making each innocuous.

The best parts of the book are its effective illustrations and map.

N. E. PICKENS.

25 Jaren Solo Zending, 1912-1937. By Dr. van Andel. Uitgaande van de Gereformeerde Kerk van Delft en de saamwerkende Classes Gouda, 's-Gravenhage, Leiden en Woerden. pp. 86.

This account of twenty-five years of missions at Solo, the most successful center in Java, which itself is the most fruitful of all fields for Moslem evangelism, will interest all those who can read the Dutch language. The work is carried on by the Reformed Churches of the Netherlands, and they now have here over 5000 converts from Islam gathered into native churches. In the year 1912, when the missionaries arrived, the door was still closed. This little book gives an account of the preaching of the Gospel, the medical work through hospitals and dispensaries, the growth of the church, the spread of

literature, and the present status of the indigenous church. There are a number of beautiful photographic illustrations. Z.

Annali Lateranensi, Publicazione del Pontificio Museo Missionario Etnologico, Vol. 1. Citta Del Vaticano, Tipografia Poliglotta Vaticana, 1937. pp. 328.

As the title indicates, this is the first published account of the Pontifical Museum of Missions and Ethnology at Rome, of which Dr. P. W. Schmidt is Director. It celebrates the tenth anniversary of the opening of the Museum, under the patronage of the present Pope, whose picture is shown as frontispiece. The book consists of two parts: in the first part we have an account of the present collections in the Museum and its recent additions, especially cult-objects from the vicinity of Hong Kong, China; the second part consists of a series of articles on comparative religion especially among Primitives in Africa, Annam and the people of Kansu, China. There is a necrology, a bibliography, and a list of periodicals, together with a complete index. Z.

Le Christianisme des Arabes Nomades sur le Limes et dans le Desert Syro-Mesopotamien aux Alentours de l'Hégire. By Henri Charles. Bibliothèque de l'École des Hautes Études publiée sous les auspices du Ministère de l'instruction publique. Sciences religieuses. LII volume. xi 114 pp. in 8vo. Mit 3 Karten im Text. Paris, 1936. Librairie Ernest Leroux, Paris, France.

Although this volume appeared more than a year ago, it is of such importance in the history of early Christianity in Arabia that we call our readers' attention to it. The number of books on early Christianity in Arabia is not large. Here we have a study of the sources and an account of such archeological and geographical evidence as is available. The number of place names combined with *Dair* (monastery) in all northwest Arabia is remarkable.

The volume gives evidence of missionary activity among the Bedouin tribes by Nestorians and Jacobites. We read of bishops who shared the nomad life of the tribes and there is proof that there were still Christian nomads in this part of Arabia in the tenth century.

The Legacy of India. A symposium by thirteen authors, edited by G. T. Garratt, with an introduction by the Marquess of Zetland. New York: Oxford University Press. pp. xviii, 428. $4.00.

Literature on the New India is becoming more abundant as her spokesmen in every field have opportunity to express themselves. The value of this volume rests, it would seem, on the fact of an expression, from varying points of view and with differing degrees of orthodoxy, of the permanent contribution of India to the cultural history of the world, or, if you will, to an emergent world culture. Written definitely for non-Indians, it is neither too elementary nor over-technical. It endeavors to expound the subtle and not-so-subtle adjustments that India is making in her philosophies, her religions, her sciences and social systems, to a new situation. In the interests

of a better understanding by the West of her new colleague in international life, and indeed, in the interests of an understanding of what contribution India may be expected to make to groups and individuals in the cultures of the West, this little book is of value.

The unevenness to be expected of a symposium is not lacking here. One is tempted to stress some of the outstanding, even astounding, bits in the volume; some of these phases in Indian life which are the theatre of greatest change and reinterpretation. Then, too, there is temptation to mention more than casually the essays in fields little touched by scholarship and research in the West, such as a study of Indian sciences (to which great sections of the new Ramakrishna Centenary volumes are devoted!), and the cultural results of Indo-British contacts. We wonder if we dare mention our impression that the Indian writers are more stimulating than the Western. The contributors to the non-Islamic sections of the book are as follows: H. G. Rawlinson on India in European Literature and Thought; F. W. Thomas on Language and Early Literature; K. de B. Codrington on Indian Art and Archaeology; S. N. Das Gupta on Philosophy; R. P. Masani on Caste and the Structure of Society; de la Vallée Poussin on Buddhism; S. Radhakrishnan on Hinduism; A. H. Fox Strangways and F. W. Galpin on Music; W. E. Clark on Science; J. C. Ghosh on Vernacular literatures; and G. T. Garratt on Indo-British Civilization.

We must turn, however regretfully, for the purpose of this review, to the two sections of the symposium given over to studies definitely Islamic. Regretfully, we say, because they are unfortunately the least of the book. Dr. Norman Brown writes of these essays (New York Herald Tribune, October 10): "The weak chapters are the one on Muslim Architecture, in which the author, anxious to establish the glories of that art, refers at length to Hindu (non-Muslim) architecture in terms that are hardly objective, if indeed comprehending; and that on the Cultural Influences of Islam, which is thin, a bit sugary, and unrealistic in neglecting the great inner Hindu-Muslim antipathy."

With the first of these two criticisms your reviewer is in complete agreement. Mr. Martin S. Briggs, evidently an expert in the field of Muslim architecture, has what seems an over-academic outlook on Hindu architecture, pre-Islamic, without the requisite sympathy with Hindu artistic ideals which would inevitably bring understanding; it seems, therefore, that he is irrelevant and propagandist.

Regarding Mr. Abdul Qadir's chapter on the Cultural influences of Islam, we find it more superficial than we hoped, its thinness due, perhaps, to the crowding necessary to the proportions allotted to it; slightly saccharine, indeed sentimental, and unrealistic. On the positive side, however, we do find Hindu-Muslim contacts stressed at the point of tangible cultural result. This is a field which needs much further careful research and thorough investigation—we have been too content to point to a few personalities who transcend the organized forms of both Hinduism and Islam in a mystical experience too great to be confined to a static mold; or to trace Islamic influences in eclectics whose pains produced just so many more sects with

which to confuse the issue. A new evaluation of the mutual influences of the two cultures might have great significance for the future.

Mr. Abdul Qadir traces the purely Arabic sources of Islamic culture in India; the Iranian sources; the resultants of unconscious assimilation; and the deliberate attempts at the fusion of the newer force of Islam and the older culture of India. Some of the influences exerted by Islam are listed as: religious (monotheism, with its attitudes toward idolatry, and its influence on neo-Hinduism; Nanak, Kabir, Dayananda Sarasvati, etc.); literary (the Persian language, calligraphy, etc.); artistic (architecture, music and painting, arts and crafts); and political (Mughal administration).

Our recommendation of this book, however, is more largely for the sections dealing with Hinduism, Philosophy, and the subjects which seem instinct with the consciousness of struggle for the rebirth of a revered past into a future of infinite possibility for India and the world.

Hartford, Conn. MALCOLM PITT.

The Three Deserts. By Major C. S. Jarvis (Late Governor of Sinai). E. P. Dutton and Company, New York. pp. 306. $3.00.

This is primarily a book of entertainment, and as such it is well worth the reading. The Libyan Desert in the north, the Kharga and Dakhla oases, and Sinai are described, and the life and peculiarities of the people are observed in the humorous light in which a practical westerner sees the strange ways of the Arabs. The comical side of the relation of a British governor to official red tape, on the one hand, and on the other to the persistent notions of the oasis peoples, must appeal to everyone who has lived in that part of the world. To be sure, the person who does not judge the merits of the whole Arab people by the limitations and ignorance of its masses is shocked by the sense of Anglo-Saxon superiority; censure of this prejudice, serious as it is, we know is applicable not merely to the author of this book, but to many representatives of the west who work in the east.

Major Jarvis's book deserves a wide reading among those who see the humor in international melting pots.

Hartford, Conn. MOSES BAILEY.

The Crescent and the Rose: Islam and England during the Renaissance. By Samuel C. Chew, Oxford University Press, London and New York. pp. 582. $5.00.

Although the Crescent is an Ottoman symbol unknown to Islam until the Turkish conquests and even today is not used by the Shiahs, it has become to European Christendom since the Renaissance the symbol of Islam in general and especially of the "infidel Turk." In this broad sense the word is used by our author, while the Rose stands for Tudor England. In his fascinating and well-documented story of the relations of Britain with the Moslem world during this period, Mr. Chew, (Professor of English Literature at Bryn Mawr) introduces us to a group of representative travelers through Greece, Palestine, Egypt, Persia and the Land of the Turk—"the

present Terror of the world." To meet the expansion of the Ottoman Empire, England began diplomatic and trade relations with the Porte. All the strange and prejudiced ideas regarding Islam and its Prophet, current at the time in literature and the drama, are passed in review. The book is therefore a literary as well as a historical study, with abundance of romantic, picturesque and humorous detail.

The story opens with Venice, "the vestibule of Islam" and the port of departure for Oriental pilgrims, and closes with an account of "Moslems on the London Stage" from Tamerlane to Suleiman the Magnificent. The picture of Islam built up in the Elizabethan imagination and perpetuated in Spenser, Shakespeare and books of travel is at once "splendidly luxurious, admirable in its serenity, sombre in its cruelty and sensuality, and terrible in its strength." The travelers were often over-credulous and carried with them a store of superstition and fable in regard to "Mawmet" and his book. Nevertheless we can read between the lines that those who wrote had often suffered untold indignities and hardships at the hands of the Turks and the Moors. The violent cruelties and dark sensualities of the harem, the hairbreadth escapes of galley-slaves and prisoners of war, the compulsory conversions to Islam and the horrible punishments of impalement and burial alive—these were not invention, but reality.

The unity of Islam is emphasized by the travelers and dramatists of this period in painful contrast to the divisions and seditions of Christendom. Othello, remonstrating with his brawling followers, asks:

> "Are we turned Turk, and to ourselves do that
> Which heaven hath forbid the Ottomites?"

The most valuable and most interesting chapter to students of Islam is Chapter IX, entitled, The Prophet and His Book. Here we have all the current legends, lies and half-truths collected, classified and illuminated by learned comment. Occasionally there are slips due to ignorance of the Arabic language.

The voluminous footnotes and excellent index add to the value of this attractive study; there are fourteen references to passages in the "Faerie Queen," seventy-seven to twenty-seven of the plays of Shakespeare, and eleven to Burton's "Anatomy of Melancholy."

S. M. Zwemer.

CURRENT TOPICS

The Arabs and Foreign Culture

Major J. B. Glubb, O.B.D., contributes a most interesting article to the *Journal of the Royal Central Asian Society,* on the relations between Arab civilization and foreign culture. His conclusions deserve careful attention:

"In a manner all these subjects which we have discussed—government, justice, business, the army, patriotism—are superficial. They are, so to speak, a fashion of imitation, not a fundamental change of character. But, in a way, it seems to me that the most serious thing of all is that the example of Europe appears to be undermining the moral sense of the Arabs. One of the most significant things which have struck me in recent years is the frequency with which Arabs, when recommending some course to Europeans, will say: 'Of course, we know that everybody in this world seeks only his own interest, but the suggestion which I make to you will bring you profit.' If they wrote this in the Press or used it in politics, one might think it was propaganda. But they seem genuinely to think that the trump card in argument with a European is his private gain. They use it to a European whom they want to convince.

"The Arabs see Europe powerful and successful, and they look for the causes of this success. Some think they have found it—in Europe every nation and individual is ruthlessly engaged in seeking its or his own personal advantage, irrespective of all other considerations.

"As a result, the more Arabs come in contact with Europeans, the more they desire money. Generosity and hospitality are two qualities which have been characteristics of the Arabs for centuries, but they seem to lose them gradually when they come under the influence of European civilization. Before the war few Arab country towns contained any food shops at all. All travellers were entertained as guests. I have always found the Arabs a most humane, kind, and tender-hearted race. The poor, the old, the blind are supported willingly by all, and not only they, but even the able-bodied idle and improvident. No man can go hungry as long as there is an Arab anywhere who has food. While the Arabs are pictured to the world as fighters and plunderers, I have found them myself to be a gentle, a generous, and a philosophical people.

"There is one other peculiar characteristic of the real Arab—his sensitiveness to an appeal. I think that this is very rarely referred to, and still more rarely understood, by Europeans. The latter are inclined to try and persuade by argument or calculation, and they

utterly fail to convince. But put an Arab on his mettle, appeal to his honour, or ask his help, and he will, as often as not, with a noble gesture, give you all that you asked or more. The Arab, naturally generous, compassionate, and sensitive, seems under European influence to abandon some of his greatest virtues.

"I would summarize the impressions which I wish to convey as follows:

"Firstly, European cultural influence is at present strong in Western Asia. This is probably only a passing phase. History shows us that Asian culture has influenced Europe, and European culture has influenced Asia, during alternate periods of almost equal length in the past. Such influence is usually exerted principally on the educated classes, to whom alone foreign culture is accessible. The peasant classes seem often to have been almost unaffected, and eventually to have caused a return to the original native culture.

"Secondly, if we consider the present state of Western Asia, we may concede that the Arabs can profit from European assistance, notably in organization and in scientific methods; perhaps also in certain civic virtues of public service, if they be not so exaggerated as to develop into extreme nationalism. But in other directions the Arabs have different traditions of government, justice, and military service. I venture to suggest that these traditions should only be gradually modified where they have been proved unsuited to local conditions, and should not be swept away wholesale to give place to European ideas.

"Thirdly, the Arabs have a low idea of European morality, their impression being that Europeans are cynically pursuant of their own interests alone. Unless Europeans can set a higher standard than this, their influence cannot benefit the Arabs in the moral sphere. When the predominance lay with the Arabs they gave Europe chivalry. Let us hope that, in return, Europe will not give them materialism."

The Physiology of Moslem Prayer and its Gymnastic Value

In the paper called *El-Irshad*, published at Latakia, the editor gives his views as follows: "The Takbir-il Ihram is the opening of prayer and the first movement in it. Its value lies in directing one's thought from one world to another. It makes the wrist more flexible and has an effect on the muscles of the forearm and the upper arm. The readings which follow the Takbir, and particularly those uttered aloud, are of a great help to the breathing organs. This is asserted on the authority of Ibn-Sina (Avicenna). As for kneeling down and getting up, this movement stimulates the stomach and helps in digestion and in clearing the kidney. It helps also the muscles of the stomach as well as those of the back and the backbone, for if these were weak, man would not enjoy long life and women would not enjoy easy delivery. Coming to prostration we find it still more helpful for it exercises the whole body,—the stomach, the liver, the arms, the neck. The final posture is that of Salaam which strengthens the muscles of the neck and others . . . We do not mean to imply that prayer is to be sought for these ends alone. Prayer is a necessity,

is more than mere exercise and involves divine secrets which our minds cannot comprehend. Many of those who suffer from psychic diseases are cured through prayer. Moreover prayer develops the power of concentration in man. It drives away all worldly cares and directs the attention toward God. This gives rest to the soul, to the nerves, to the brain and to the whole body . . . . . It is basic for every phase of life. It is basic in medicine, health, politics, society and economics. Islam fits every age, for civilization is a part of it and issued from it. If civilization departs from Islam it will be only for a while, for it is sure to come back."

Women and the Veil in Central Asia

In both Russian and Chinese Turkestan there are difficulties with the Moslems. The Soviet for a number of years has endeavored to abolish the veil, but with little success. Even the girls of a new generation who have been educated in Soviet schools, and later, worked in Soviet factories, have for the most part refused to discard the veil. Government regulations in Chinese Turkestan which violated Moslem practices have resulted in armed rebellion. Our correspondent reports a concentration of *tungans* (Chinese Moslems) at Yarkand under General Mahmet. The Swedish missionaries in the region are especially well protected, and five new workers have left Sweden to reinforce them. Refused permission to travel through Soviet territory, they journeyed through India and are now nearing their destination.

Islam in the Maldive Islands

A writer in the *British Empire Quarterly* gives this information on the Maldive Islands, which are politically a dependency of Ceylon:

"The Sultan (whose office is not hereditary) is assisted by a Cabinet of Ministers and three bodies called the First, Second and Third Houses.

"First the Chinese claimed supremacy over these islands; then the Portuguese for some sixteen years; then came the present treaty with the British Government in 1886.

"The population consists of about 79,000 people. Islam is the religion of the islanders. They speak a dialect akin to the Sinhalese language spoken in Ceylon, but their manners and customs differ widely from those of the Sinhalese. There are several schools. The children who attend them are taught Persian and Arabic as well as Maldivian. They learn to write by drawing the letters on sanded boards. They are also taught navigation in school as becomes a seafaring people.

"The Maldivians are mostly fishermen or cultivators. Maldive-fish, prepared from a small tasty sea-slug common in these waters, is largely exported to some parts of India, and to Ceylon, where even the poorest villager buys a little to enrich his meagre meal.

"'*Diya-hakuru*' is made of dried fish blood. Some native physicians think it very beneficial to those suffering from anæmia.

Coir-making comes next in importance to fishing. The coir of the Maldives has been famous for centuries for its light colour,

firmness and strength. The Portuguese in the olden days are said to have obtained most of the rope required for their fleets in the Indian seas from these islands.

"The islanders are also famous for their excellent lacquer work and finely-woven mats. Lac used for colour is not cultivated in the Maldives, but the crude material is imported and purified by methods kept secret by the people who engage in this work.

"From the midget coconut, that is peculiar to most atolls, a sweetmeat called 'Bondi-halwa' is prepared. This coconut has a flavour of its own which it imparts to the sweets. The 'halwa' is wrapped in long cylindrical bundles tied neatly into segments with fibre, and is very popular amongst the school-going population of Ceylon and the Maldives.

"Each of the foregoing products as principal exports is included in the annual tribute to Ceylon.

"The Maldivians used to trade largely in cowrie shells with Bengal, where cowrie shells counted as money in 1611. The Dutch attempted to secure a monopoly of the trade in cowries in the latter part of the 17th and in the 18th centuries. This trade has steadily declined, though it was carried on with British India direct up to 1911.

"Sorcery is referred to by the Maldivians as 'The Learned Science.' They are famous for their knowledge of spells and charms."

A Tribute to the Missionaries in Central Asia

Col. Thomas J. Glover, writing in the *Journal of the Royal Central Asian Society* on Present-day Kashgaria, pays high tribute to the missionaries whom he met:

"There is a group of people whom I would like specially to mention, and that is the missionaries of different nations who were in Sinkiang. They command the greatest admiration. In the south, the Swedish missionaries in Yarkand and Kashgar tended all combatants during the operations impartially. They were called out to attend the wounded even under fire. They were seldom thanked for their medical aid, and in fact it was jealousy that they had tended the Chinese wounded which caused Shah Mansur to threaten their lives. There were no indigenous hospitals and no trained doctors in the local administration. Their medical supplies, their time and energy were absorbed by the distress around them.

"At Kuchar, an isolated town on the road to Urumchi, there was a brave-hearted old Swedish lady of over 70, who had spent many years among the people, teaching them midwifery. She had refused to seek shelter at Kashgar, and when some Tungan soldiers came to remove her horse forcibly, she refused to give up the key of the stable. One of the soldiers placed his rifle against her chest, and would probably have pulled the trigger, but her servant, in a panic, handed over the key. Still undaunted, the lady, Miss Engvahl, slapped the soldier hard in the face. When the revolution was over, she came to Kashgar by herself, along roads still highly dangerous. Travelling back to Sweden after many years' absence, she died in Russia on the way home.

"In Urumchi and the surrounding district were several English and American missionaries. They were cut off from all communication with the outside world as well as from Kashgar. They continued attending to the wounded and the sick, and in the course of this two of them lost their lives. A few scattered members of the German Catholic Mission in the north were doing the same kind of work.

"Though a few individuals were grateful, all these missionaries received scanty thanks, but were regarded with suspicion by the rival warring parties.

Later on Mr. Hunter, who is also over 70, and is head of the C.I. Mission there, made his way on horse with one servant, through a still very disturbed country, over the 1,000 miles which separate Kashgar from Urumchi. He did this in order to establish contact with the outer world, and get the passports and papers of the Mission brought up to date. All the missionaries I met in Sinkiang aroused my admiration. They know the people intimately, their languages and customs. They studiously avoided any action which might be regarded as outside the sphere of their Mission work, and they gave themselves unsparingly to the relief of the sick and wounded of all creeds and races."

Qadian versus Lahore

We present without comment the following from *The Light* dated September 1st, 1937:

"Recently there have been some very unfortunate developments in Qadian and it pains our heart to see how a great and promising movement that rose for the much longed-for revival of Islam has come to a crash.

"The details are too revolting to be put in black and white. Suffice it to say that two of the followers of the Khalifa Sahib (*i.e.*, the present Mirza of Qadian) brought some very heinous charges against the personal character of the Khalifa Sahib. Whether those charges are true or not, only a properly constituted tribunal can say. But the fact that they have been brought by men both of whom have been the right hand men of the Khalifa Sahib, one of them being the Principal of the institution where missionaries of the movement are trained, rules out the question that they have been brought lightheartedly and as such should be summarily dismissed. In fact, coming as they do from close associates of the Khalifa Sahib, one of whom is universally known for his integrity, piety and sobriety, these charges, in the eyes of many, constitute a *prima facie* against the Khalifa Sahib and it should have been the foremost concern of the Khalifa Sahib and everyone jealous of his honour to see that that stigma on his character is washed off. This, obviously, could be done only by a properly constituted tribunal. The Khalifa Sahib and his followers should have welcomed this suggestion as an opportunity to nail those charges to the counter. But instead of following this straight and simple course dictated both by common-sense and honour, what are the various reactions of the Qadian Khilafat to these allegations?

"The first thing the Khilafat did was to start the propaganda

that the mischief had been inspired by the Lahore group of the movement . . . The Qadian Khilafat has, from its very inception, fostered a spirit of intense hatred against the Lahore group and every inconvenient thing which it cannot otherwise get rid of is hung on this peg. These charges too were likewise disposed of. But the question is, Does the fact that the charges have been brought at the instigation of somebody, in any way impugn the correctness or mitigate the gravity of those charges? The charges are there and only a duly constituted tribunal can wash them off.

"The tribunal, however, was the one thing, it seems, which they did not want and did everything in their power to avert. The machinery of propaganda was directed to the dissemination of the idea that under the Shari'at of Islam a Khalifa is appointed by God direct and is answerable to God alone. No human being may question his conduct. The Quranic verse which formed the topic of the last two of our leading articles was distorted to bear that meaning. On the face of it this amounts to seating the Khalifa Sahib in the seat of God and the Prophet.

"The other idea propagated in refutation of the charges was that under a particular Quranic verse the Khalifa can do no wrong. One cannot but deplore this logic. Here are men who, on personal experience, bring very serious charges against the Khalifa Sahib and in defence you quote a Quranic verse to disprove these charges. . . . Any interpretation of a Quranic verse which over-rules facts must be a wrong interpretation. Facts must take precedence over everything else and facts could be sifted only by a duly constituted tribunal.

"Another argument advanced is that under the law of Islam, a Khalifa once installed cannot be deposed. What has this to do with the correctness or otherwise of the charges against the Khalifa Sahib? And then, supposing the tribunal really finds him guilty of all or some of these charges, will they still stick to this position and keep on the Khilafat *gaddi* a man found guilty of such grave charges? But the line of argument seems to be that since he cannot be deposed, he can do no wrong, and hence he cannot be called to account. This is reversing the process of all right thinking. Personal character is the very foundation stone on which a man, even a Prophet, can base his authority. If that base is missing the superstructure goes to pieces in no time . . . . . .

"The worst and we must say the weakest argument advanced is the argument of the dagger. One of these two men who challenged the Khalifa's character has since been silenced with a dagger thrust. We hung our head in shame when we read about this murder. It was a stab in the body of the Ahmadiyya Movement of Qadian, we said to ourselves. A movement cannot long survive this primitive method of stifling freedom of thought and liberty of conscience.

"It seems, however, a regular terrorist movement has been sponsored in Qadian to gag the mouth of criticism. A red letter containing a warning of murder has been addressed to Maulana Muhammad Ali and two other leading personalities of this wing of the movement. Replying to this the Maulana said he would not

grudge his blood if that could wash Qadian clean of its sins. Protesting against this the members of this (i. e., Lahore) Anjuman passed the following resolutions:

'This gathering of the Lahore Ahmadiyya Community condemns the action of a disciple of the Qadian Khalifa from Abbottabad in addressing to Hazrat Maulana Muhammad Ali a red letter containing threats of murder to the Maulana, to Dr. Syed Mohd. Hussain Shah and to Dr. Basharat Ahamad.

'This gathering has reason to believe that the red letter was inspired by the inflammatory speeches of the Qadian Khalifa and his lieutenants as reported in the *Alfazal,* August 8, the official organ of Qadian.

'This gathering calls the Government's attention to the fact that the responsibility for any such acts of violence must lie, not with any individual, but with the Qadian Khalifa and his lieutenants who furnish the incitement to such acts and urges it to take immediate steps to put a check on this spirit of lawlessness and breach of public peace fostered in Qadian.' "

Youth and the Mission in North Africa

The following information has been received from the General Secretary of *"La Gerbe Nord-Africaine"*:

Since 1932 all the groups interested in the presentation of the Gospel to the youth of French North Africa (Morocco, Algiers, Tunis) have been united by the *"Gerbe Nord-Africaine"* (the Sheaf), which includes most of the missions, all the churches and young people's movements (Y. M. C. A., Y. W. C. A., Student Christian Federation, Christian Scouts and Guides, etc.) The organ of this union is a monthly review treating especially North African questions in their relations to the Gospel (mission, history, literature, social problems). Every year the leaders of these different groups gather for a convention, in the course of which spiritual maturity and a sense of responsibility of all the participants, the natives as well as the Europeans, are especially promoted; missionaries and pastors, united in a brotherly way, take part in the direction of these meetings. The last two conventions dealt particularly with "The Bible, the Word of God," and "The Church, the Body of Christ."

In 1935 the *"Gerbe Nord-Africaine",* in collaboration with the Missionary Commission of the Youth of France, organized a missionary camp, where, after eight days of studies and courses, a training trip was organized to visit their own missionary stations in Kabylia. Sixty leaders of France and Switzerland took part in this initial missionary congress.

The Sudan in 1936

The Governor General's Report on the Sudan in 1936 has just been published. It says in part:

The signature of the Anglo-Egyptian Treaty of Friendship and Alliance was for the Sudanese an outstanding political event of the year. The course of the preliminary negotiations was watched by the more instructed elements of the population with keen interest

and some apprehensions. There was a real hope for cordial agreement between the two parties of the Condominium; there was anxiety lest the outcome of this agreement might be important modifications in local government policy and a retrograde attitude towards native aspirations. The result of the negotiation was hailed with satisfaction and a considerable sense of relief. It is now generally believed that the text of the Sudan clause of the treaty contains safeguards for legitimate Sudanese interests and, further, that the spirit of understanding and good will which has been engendered may inaugurate a new era of cooperation and economic intercourse throughout the Nile valley and prove truly beneficial to both Egypt and the Sudan. It must nevertheless be observed that amongst a very conservative people, with long memories and innate suspicions, innovations in system or official personnel are apt to be regarded with dislike, unless and until their merits can be established.

The number of students at the Gordon Memorial College has now probably reached a minimum, and it is expected that, under present conditions of prosperity, the number of boys will steadily be increased. There was a small rise in the number of those attending elementary and intermediate schools and more girls' schools were built.

Educational proposals designed to provide for an expansion to meet the present needs of the country within the limits of its financial capacity were considered and approved during the year. Broadly, the proposals envisage for the Northern Sudan: first, expansion and improvement of elementary education with a strong agricultural bias; secondly, an intermediate and secondary system conceived in relation to the absorptive capacity of the country, and continuing to recognize the dominance of agricultural interests; thirdly, post secondary training in the professions, to provide opportunities for Sudanese with the requisite capacity to discharge more responsible functions in professional and technical branches of the public service and eventually in the trade and development of the country.

In the sphere of native administration there have been no striking new developments but the process of delegating judicial and executive authority to native agencies is being gradually extended.

In March a memorial fountain was erected at Omdurman to the memory of Baron Sir Rudolf von Slatin Pasha, a most devoted servant of the Sudan and its people.

The Egyptian Gazette
November 12, 1937.

Al Razi in Princeton University Chapel

A Turkish newspaper has the following item from its New York correspondent:

"A few days ago there happened something which never before took place in the Christian world: A picture of Razi, who is a Moslem medical scholar, was placed in the church of Princeton University, as one of the great men whom every good Christian must respect. The picture is worked on coloured glass in an artistic way and is in one of the church windows. The pastor of the church on this occasion said: 'Razi is the greatest and wisest of the Moslem

medical scholars. He is the man who made the distinction between measles and small-pox through scientific, clinical methods. It is a Christian's duty to honor a man—even though he may belong to another religion—who has used his intelligence successfully in order to be useful to humanity. For this reason we have put Razi's picture on the wall of this church. The church of Princeton is happy to be the first church which has erected in a place of honor the picture of a Moslem.'

"Those who know of the narrow-mindedness which prevailed in America until recent years, can appreciate and understand the great significance of hanging in a church the picture of a Moslem scholar."

Our readers will be interested to know that the original account on which the above item was based stated in part that a stained glass window of small dimensions depicting al-Razi (850-923 A. D.), who has been called "the greatest and most original of all Moslem physicians" was given to the Princeton University Chapel. Professor Philip K. Hitti, of the Department of Oriental Languages and Literatures, said that the "medical works of al-Razi exercised for centuries a marked influence over the minds of the Latin West." The window is one of a series portraying great scientists who have benefited mankind. It is one of the few in existence in Christian churches depicting a Moslem figure. It shows al-Razi writing the introductory words of his masterpiece, "al-Hawi."

There is a representation of Muhammad, sword in hand, over the door of the Riverside Church in New York. The Cathedral of St. John the Divine in New York has a great window showing, among other figures, that of Avicenna, another Moslem physician.

In Gabran Khalil Gabran's "Al-Badā'i wa 'l-Ṭarā'if" (Cairo, 1923), the following statement is made (p. 118): "I saw on the walls of a church in Florence, Italy, built in the fifteenth century, a picture of al-Ghazzali among the pictures of other philosophers, saints and theologians whom the leaders of the Church in the Middle Ages considered as the pillars and columns in the temple of the Absolute Spirit."

The Rebirth of a Nation

About eighty years ago there went down amidst the shambles of an unsuccessful revolution the great empire of the Moghuls. It had seen the glorious reign of great Akbar, the splendors of the court of Shah Jehan, the building of the Taj Mahal and of all the other masterpieces of Indo-Saracenic architecture, but it had also seen the rise of the Sikhs and the Mahrattas, the coming in of Western commercialism and the rise of the modern colonial empires. The glory of the empire had faded since the time of bigoted Aurangzeb, and the last descendants of the proud line tasted the very dregs of the bitter cup of foreign domination, of final defeat and violent death.

The capitals of that empire had been Lahore, Delhi and Agra. Not in the basin of the Ganges, but in the Panjab, in Sind, and farther back in Ferghana on the upper Jaxartes, lived the virile races that helped Akbar to found his empire. Their descendants today form

the largest part by far of the population of all the countries in the basin of the Indus river and its tributaries, of Kashmir, the Panjab, and Sind and of all the tangled masses of mountains west of the Indus, far into Afghanistan and Baluchistan. No longer dreaming the imperialistic dreams of their ancestors, the majority of the population of these countries follow the usual professions of modern times, agriculture, the raising of cattle, trade, home industries. They have felt the stirrings of the new day; new ambitions, new hopes and aspirations fill the hearts of their younger generation; to fulfill their national, economic and cultural destinies is the desire of their hearts and the aim of their planning. They strongly feel the underlying unity of racial and cultural traditions, tying them together into one solid bloc of territories, which, as they fondly hope, may become a strong confederation of countries and nations, rather than one consolidated commonwealth. The name under which the people wish these countries to be known is Pakistan, as distinguished from the races and nations of Hindustan. Ethnologically considered, Pakistan is the borderland between Aryo-Dravidic India and Aryo-Scythic East-Iran with a substratum going back to the races of Harappa and Mohen-jo Daro, and later layers of Dravidian, Aryan, Turkish and Mongolian extraction. Linguistically, the substratum of the languages spoken in the area of Pakistan is largely Aryan with large admixtures of Arabo-Persian elements. Culturally speaking, the Persian type of Islamic civilization has since the year 1000 A. D. superseded Buddhism, of which this region, for many centuries under Asoka, Kanishka and other great Buddhist rulers, had been a stronghold. Only once before the coming of the British to India, in the time of Asoka and his dynasty, for about a hundred years, did this territory politically belong to India. Most of its affinities throughout its history from the Muhammadan conquest down to our time were at least as much with the Islamic nations of the Iranian plateau, as they were with the Hindu countries to the East. Only since the British era have these countries been part of an Indian empire, while the Turkish and Moghul dynasties down to the year 1700 A. D. did often rule both Hindustan and Pakistan in Lahore, in Delhi and Agra, that is within, or on the very edge of the region of which we are speaking.

While the whole question of the future alignment of this large region is not without inherent difficulties, from the viewpoint even of India a separation of this large bloc of Mohammedan countries from India east of the Indus would bring with it a solution of grave questions of representation, in the commonwealth that is to be. It would not only give the provinces of Pakistan a better opportunity to work out their political and cultural destiny, but it would do the same thing for Hindustan, unencumbered with territories as alien in religion, speech, culture and national psychology as these countries west of the Indus are.

G. L. SCHANZLIN.

The Mecca Pilgrimage

We are glad to receive the Annual Report of the Pilgrimage to Mecca,[1] prepared by John Gilmour, President of the Conseil

[1] *Rapport sur le Pèlerinage du Hedjaz*: de l'Année de l'Hégire 1355 (A. D. 1937). Conseil Sanitaire Maritime et Quarantenaire d'Egypte. Société des Publications Egyptiennes, Alexandrie, 1937. pp. 148.

Sanitaire Maritime et Quarantenaire d'Egypte. It contains an account of the number of Pilgrims who came by sea and by land to the Hejaz, the means of transport to Mecca, a brief account of the ceremonies on the day of Pilgrimage, and of the quarantine regulations subsequent to this great gathering. It is interesting to note that last year Pilgrims arrived by aeroplane from Egypt, and this year there was aeroplane service inaugurated to transport from Mecca to Medina. 105 made the venturesome air journey. Below is a list of the total Pilgrims who left the Hejaz.

PÈLERINS PARTIS DU HEDJAZ APRÈS LE PÈLERINAGE DE 1355. A.H. =1937 A. D.

Origine et nationalité	*Adultes*	*Enfants*	*Totaux*
Sénégal	290	2	292
Capetown	39	...	39
Zanzibariens	471	18	489
Javanais	6.823	618	7.441
Autochtones	275	7	282
Turcs	50	5	55
Irackiens	7	...	7
Palestiniens	584	5	589
Syriens	2.026	20	2.046
Indiens	9.563	271	9.834
Guinée	160	...	160
Boukhariens	992	33	1.025
Takrouni	3.067	339	3.406
Afghans	2.085	10	2.095
Mascat	58	5	63
Egyptiens	9.663	176	9.839
Moghrabins	3.052	54	3.106
Soudanais	1.487	143	1.630
Japonais	3	...	3
Somaliens	1.006	13	1.019
Abyssins	418	...	418
Hadramout	460	12	472
Yéménites	817	26	843
Iraniens	10	...	10
Total	43,406	1,757	45,163

School Libraries in the Dutch East Indies

In the interesting volume recently reviewed in our Quarterly, "Island India Goes to School" (Cambridge University, Press) we find this paragraph on popular education:

"The present administration of Netherlands India is courageous enough to plan universal education for an empire of sixty million people, and it has succeeded, largely during the past two decades, in providing schooling for two million children. It has utilized every available resource: the missions, the local Mohammedan groups, the ubiquitous village units, as well as the resources and personnel of the central government.

To supplement the more formal aspects of education and to carry on the process after active schooling has stopped, the Institute for Popular Literature has been organised for the distribution of reading material. This Institute, one of the most important and effective phases of the entire educational system, provides three weekly journals which review current events in Javanese, Sundanese, and Malayan, and, in addition, regularly publishes indigenous stories and translations of classics in these three tongues.

In the second class and higher schools, libraries have been established through the Institute, where pupils and also members of the village may borrow books at very low fees. Specially fitted trucks go through the country giving exhibitions and lending or selling new and standard books. Approximately one and a half million volumes are in circulation through these libraries. The magnitude of this undertaking is indicated by the fact that, in 1931, Java alone had 1888 school libraries, and the archipelago as a whole had 2633. Between the years 1925 and 1931 the number of annual readers in Java increased from about 175,000 to 300,000, and throughout the islands from 240,000 to nearly 400,000."

Modern Movements in Arabia

Since Ibn Saud initiated the urbanizing movement among the Bedouin of Central Arabia, and built his first new town in 1910, two hundred such towns have been established. Raiding, warring and nomadism have given place to settled agricultural pursuits. When Ibn Saud conquered the Hejaz in 1925 he repeated the urbanizing movement of Central Arabia. There were practically no cars then in Sa'udi Arabia; today there are between 4,000 and 5,000. A few years ago there was not a single telegraph in the country; today there are 25 wireless stations. The most remarkable modern development is the radio station which has been installed in the holy city of Mecca.

Three American and British companies are exploring for oil in Hasa and Asir and prospecting for gold in northern Hejaz. Oil has been struck at Hasa, and gold has been found near the holy city of Medina.

The World of Islam and Japan

A Persian paper has a four-column front page article translated, two years after the event, from the circular of a committee on building a Moslem mosque in Kobe, Japan. A large picture of the mosque was also printed. The translation states that the purpose of building the mosque was to carry out four great principles of Islam —assembling together, cooperation, unity and brotherhood. Special thanks are rendered to Mr. Firooz-ed-Din Sahib, who gave 66,000 yen of the total of 1,187,426 yen collected for the building. The mosque, which is constructed of stone, was finished in 1935. At the opening a large number of Moslems were present, many of them official delegates from important Moslem countries, such as India, Russian Caucasus, Manchukuo, China, Java, Turkestan, Egypt. After a luncheon for 600, a representative of the city of Kobe offered congratulations on this first mosque in Japan.

SURVEY OF PERIODICALS

By Sue Molleson Foster

Union Theological Seminary Library

I. GENERAL

Arabic Books and Libraries in the Umaiyad Period. Ruth S. Mackensen. (In *The American Journal of Semitic Languages and Literatures,* Chicago. July, 1936. pp. 245-253; July, 1937. pp. 239-250; October, 1937. pp. 41-61).

Although the Omayyads were not such patrons of learning as the Abbasids, they were zealous in their efforts to preserve the records of the past, their collections of historical data and poetry were notable, and they paved the way for the great literary and intellectual activity of their successors.

A Persian Geographer of A. D. 982 on the Orography of Central Asia. V. Minorsky. (In *The Geographical Journal,* London. September, 1937. pp. 259-264).

Discusses the Ḥudūd al-'Ālam, "Regions of the World", written by an unknown author and containing remarkably accurate information.

II. ARABIA

Le Maître de l'Heure en Arabie. Louis Jalabert. (In *Études,* Paris. 5 Novembre 1937. pp. 289-307; 20 Novembre 1937. pp. 465-484).

The wise, strong guidance of Ibn Saud is responsible for the peace and prosperity of Arabia.

III. HISTORY OF ISLAM

Aspects of Muhammadanism in the Eastern Sudan. S. Hillelson. (In *The Journal of the Royal Asiatic Society,* London. October, 1937. pp. 657-677).

Presents a sketch of the history of Nubia, Sennar and Kordofan from early times until the days of the Mahdi, with an account of the primitive form of Islam found there.

Europe's Moslem Stronghold. Edwin E. Jacques. (In *World Dominion,* London. January, 1938. pp. 77-78).

Seventy per cent of the population of Albania are Mohammedans, but the Government is tolerant of Christian teaching, thus offering a great opportunity for evangelization.

IV. KORAN. TRADITION. THEOLOGY.

Islam—The Religion for the Modern Man. Muhammad Amin. (In *The Islamic Review,* Woking. November-December, 1937. pp. 445-454).

Since Islam offers peace, brotherhood, lenity, cooperation and universal sympathy, it should appeal, according to this writer, to every one seeking to help solve the spiritual, social and political problems now facing humanity.

V. RELIGIOUS AND SOCIAL LIFE

Jews of Sandur, Iraq. Henry Field. (In *Asia,* New York. October, 1937. pp. 709-710).

Revealing pictures of the background and present status of a community tracing its descent from the days of Sargon and owing its survival to business astuteness.

Marriage in Islam. Sayyid Ghulam Shah S. Karimi. (In *The Islamic Review,* Woking. October, 1937. pp. 388-391).

A defense of polygamy.

Notes on the Bedouin Tribes of Beersheba District. S. Hillelson. (In *The Palestine Exploration Quarterly,* London. October, 1937. pp. 242-252).

Material drawn from an Arabic work, "Ta'rīkh Bīr al-Saba' wa qabā' ilihā" by 'Arif al-'Arif, published at Jerusalem in 1934.

The Problems of Education in the Arab World To-day. Mohammad Fadhel Jamali. (In *Internationale Zeitschrift für Erziehung,* Berlin. Heft 1, 1937. pp. 1-16).

Deals with the political, economic, religious, social, linguistic and cultural aspects of education in countries where a united Arab federation is the goal of all the young people.

A Sojourn in Iraq. Miles Peregrinus. (In *Studies,* Dublin. September, 1937. pp. 445-456).

A difficult terrain and an extremely mixed population complicate matters for the Iraqis, but even so the country has no public debt, possesses a balanced budget and has made marked progress in education.

Contraception in Mediaeval Islam and Europe, (with six plates of relevant Arabic and Persian quotations). Norman E. Hines, Ph.D. (In *Marriage Hygiene,* Vol. I, No. 2. November, 1934. pp. 152-171. Bombay, The Times of India Press).

The article traces for the first time, the rise, flowering and decline of contraceptive medicine in Islam and Europe during the Middle Ages. The Muslim section is based on selections from the famous physicians 'Alī ibn 'Abbās, Ibn Sīnā, Ismā'īl al-Jurjānī, Ibn al-Jamī', Ibn al-Baitār and Dāwūd al-Antākī.

VI. POLITICAL RELATIONSHIPS

NEAR EAST NUMBER. (In *Asia,* New York. January, 1938. Whole issue).

Articles by Kohn, Crabitès, Rihani, Viton, Filmer and others.

TURKEY: A KEY STATE. (In *The Round Table,* London. December, 1937. pp. 110-124).

Surveys Turkey's foreign relations from 1923 to the present day when her outstanding policy appears to be friendship with England and Russia and support of Balkan and Near Eastern concord.

VII. PALESTINE

PALESTINE AND THE ARAB WORLD. (In *The Round Table,* London. December, 1937. pp. 31-43).

The economic and strategic aspects of the Palestinian problem depend for solution upon the cooperation of the neighboring Arab countries with the British Empire.

PALESTINE AND ZIONISM. Pierre Crabitès. (In *The Catholic World,* New York. October, 1937. pp. 12-18).

Expresses anxiety over the present attitude of the British Government and Zionist organizations toward Jewish immigration which is increasing fast enough to more than justify Arab uneasiness and revolt.

THE PALESTINE COMMISSION REPORT. (In *The International Review of Missions,* London. October, 1937. pp. 464-470).

Considers the proposed partition of Palestine in respect to its possible effects on the missionary situation.

PALESTINE IN NOVEMBER. Arthur Merton. (In *The Nineteenth Century and After,* London. December, 1937. pp. 725-737).

Perhaps the new Commission which is going to Palestine, finding partition impossible, will suggest that Great Britain be asked to annex the troublesome country, thus reassuring both Arabs and Jews.

THE PALESTINE REPORT: ALTERNATIVES TO PARTITION. Viscount Samuel. (In *Foreign Affairs,* New York. October, 1937. pp. 143-155).

Summarizes the main features of the Report, comments critically on them and offers five possible points of departure for a less drastic rearrangement of the existing status.

THE PALESTINE REPORT: THE ARABS AND THE FUTURE OF PALESTINE. H. St. J. B. Philby. (In *Foreign Affairs,* New York. October, 1937. pp. 156-166).

The author believes that both Arabs and Jews must restrain their partisanship and learn to cooperate for the good of their common country.

PAN ARABISM AND THE PALESTINE PROBLEM. Robert Gale Woolbert. (In *Foreign Affairs,* New York. January, 1938. pp. 309-322).

Discusses the situation from the angles of Jewish immigration and the implications of the Pan Arab Congress held at Bludan, Syria, in September, 1937.

THE PARTITION PLAN FOR PALESTINE. Albert Abramson. (In *World Dominion,* London. January, 1938. pp. 53-63).

Describes the religious, political and physical makeup of Palestine and Trans-Jordan and suggests that a mutual dislike for the idea of partition may cause Arabs and Jews to find the means of solving their difficulties.

VIII. MISSIONS TO MOSLEMS.

AMONG JEWS IN MOROCCO. M. Benzakin. (In *World Dominion,* London. January, 1938. pp. 37-42).

Tells of many conversions in Casablanca of both Jews and Moslems in the face of rabid fanaticism and bitter persecution.

THE BIBLE AND THE KORAN CONTRASTED. The Rev. E. W. G. Hudgell. (In *The Missionary Review of the World,* New York. January, 1938. pp. 27-29).

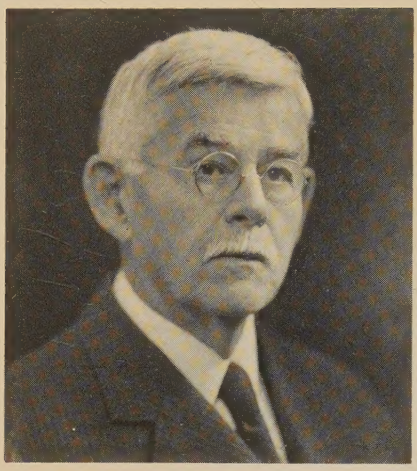
The distribution of the Bible in many languages constantly increases the opportunities for a knowledge of Christ's teachings, while the Koran, encased in its literary cover of Arabic, is a closed book to most Mohammedans.

RELIGIOUS LIBERTY IN THE NEAR EAST—EGYPT. "Onlooker." (In *The East and West Review,* London. January, 1938. pp. 62-64).

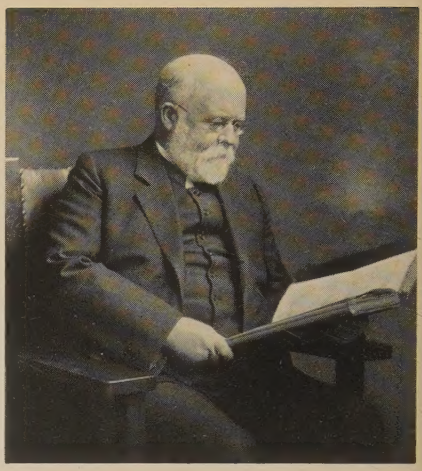
Defines the position of Christian missions and schools under the new Egyptian regime.

A SURVEY OF THE YEAR, 1937: THE NEAR EAST. (In *The International Review of Missions,* London. January, 1938. pp. 50-65).

Encouraging results are to be seen on all sides despite the spread of nationalism and secularization.

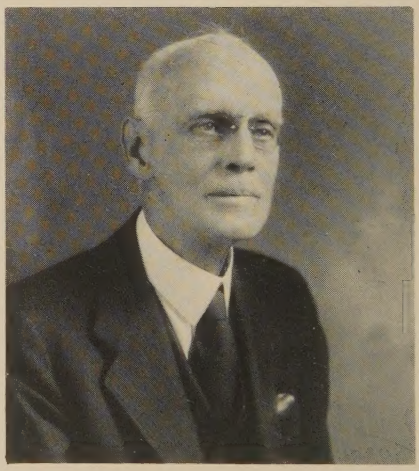


JAMES RICHARD JEWETT
Harvard University

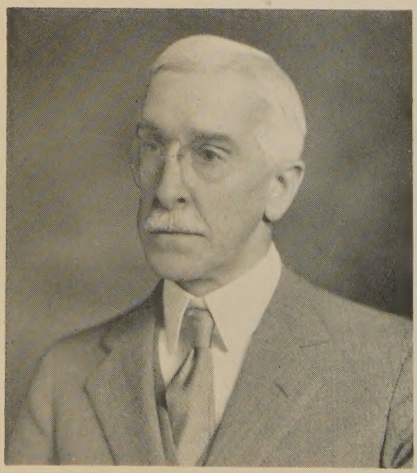


DUNCAN BLACK MACDONALD
Hartford Seminary Foundation

Teachers who have promoted Arabic and Islamic studies in America



JAMES ALAN MONTGOMERY
University of Pennsylvania



CHARLES CUTLER TORREY
Yale University

SAMUEL MARINUS ZWEMER
Princeton Theological Seminary